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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., May 5, 1927

NEW SERIES
VOLUME XXIX, No. 18

Pastor Roy Chandler and his church at Highland, Bessemer, Ala., will erect a new church building that will be one of the best in the city.

It is said that nearly 100 were added to the First Church of Hattiesburg in a meeting just concluded in which Pastor Marriner was assisted by J. B. Phillips of Chattanooga.

Brother M. E. Perry has been elected as evangelistic singer by the Convention Board. He did good work in this capacity once before in Mississippi, and will be welcomed back.

Evangelist Charles C. Jones, Box 621, McComb, writes: "Closed a fine meeting at Stonewall Tuesday night. Fifty additions and church greatly revived. Have an open date for September and October.

Missionary Ullin W. Leavell is soon to sail for America. He has been six years an educational missionary in North China. It is nearly time for his furlough and disturbed conditions in China interfere with his work.

Brother J. S. McNeal of Swifton asks of the heading of our "Family and Home" column ought not to include reading the Bible. It is generally understood that family prayers include the reading of the Bible. We have never known it otherwise.

The church building at Canton was dedicated last Sunday, Pastor J. J. Mayfield preaching the sermon. They have been in their beautiful new house for more than a year, but recently paid off all indebtedness and now dedicate it to the service of God.

Garland Taylor, son of Dr. and Mrs. J. A. Taylor of Brookhaven, was one of five high school pupils in the United States to receive honorable mention for writing essays in a nation wide contest for the Magazine World. This was a distinguished honor for him, and he is said to have written other essays and poems of merit.

In a speech to an assembly of newspaper men a few days ago President Coolidge called upon them to stand by Americanism in the dealings of this government with China, Nicaragua and Mexico. It is evident that Mr. Coolidge has discovered a disposition among newspaper men and other folks too to look a little into the justice of our dealings with other nations before they shut their eyes and squall "Great is Diana."

The Congregational Union of Great Britain recently said officially,

"We, too, believe that God wills fellowships among Christian people, although we have more hope of a union based on the cultivation of fellowship among differing Christian communions than on one based on any attempt to comprehend them all within one uniform system or organization. We can not regard the existence of separate churches, or the variety in the expression of the Christian faith and life for which they stand, in the historical conditions, as in any way contrary to the mind of Christ." These Congregationalists also state plainly that they feel that the state establishment and control of any church is a usurpation.

Don't fail to be on time at the Evangelistic Conference at Clinton for all Mississippi preachers and other workers, to begin June 6th.

We are sorry to learn of the death in Birmingham of brother J. J. Green. He has planned the building for many Baptist churches all over the South.

New Orleans pastors are asking President McDaniel to postpone the meeting of the Southern Baptist Convention on account of the flood situation. It seems now too late for such a move without producing confusion.

The Board of Trustees of Blue Mountain have decided that daughters of preachers should pay for their tuition, and they will be charged hereafter like other folks. Now let all churches see to it that the pastors are paid a living salary.

Leaving out Maryland and New York the death rate from alcoholism since prohibition went into effect has decreased thirty percent, according to Prof. Irving Fisher of Yale. The trouble with those two states is that defiance of the law is encouraged by many officials.

A Chicago University professor at the celebration of Clarence Darrow's birthday praised him as one whose religion consisted in loving his fellows and not in any special attitude to an "abstract God." That Darrow loves anybody is yet to be proved, but the Chicago professor's idea of God is the quacking of a queer duck.

Mississippians rejoice in the announcement of Dr. John L. Johnson that he declines the offer of the presidency of Dodd College at Shreveport and will remain with Mississippi Woman's College at Hattiesburg. The teachers and pupils at the college were overcome with joy. You will see an announcement from him on page 16 about the Summer School.

Brother G. C. Hodge of Union Church was elected by the Executive Committee of the Convention Board to succeed brother J. S. Deaton. Brother Hodge has proved his ability and devotion to the cause by his work at Union Church and nearby places and will at once command the confidence and enlist the cooperation of the brotherhood for the Stewardship work.

Brother J. H. Lane is supplying at Magnolia until they can secure a pastor. He does not intend to enter upon a pastorate, but prefers to supply and hold revival meetings. He is an excellent preacher and the Lord graciously uses him in evangelistic work. While he is acting as pastor at Magnolia he prefers to make no discriminations among brethren and will not recommend anybody to the church.

Pastor M. C. Vick of Clarksdale says the work there is prospering. Since January there have been 24 additions to the church, 15 of them by baptism; the largest Sunday School ever, 350 now and still growing. He hopes to report 90 per cent of the members contributing to the denominational program. Clarksdale has escaped the devastating flood which visited the places lower down and the people are busy helping those who have suffered.

PROGRAM FOR THE EVANGELISTIC CONFERENCE

Clinton, Miss., June 6th through 10th.

- 9:30-10:00 A. M. Devotional
- 10:00-11:00 A. M. Evangelism in the Acts of the Apostles. Taught by Rev. J. N. McMillin, Louisville, Miss.
- 11:00-12:00 Preaching service. Preaching each morning by Rev. J. E. Wills, Hattiesburg, Mississippi.
- 2:00-2:30 Prayer and Praise led by Rev. A. S. Johnston, Mt. Olive, Miss.
- 2:30-3:30 Question Box or Round Table Discussion, led by Rev. P. I. Lipsey, Clinton, Miss.
- 7:30-8:00 Prayer and Praise service. Led by Rev. A. S. Johnston.
- 8:00-8:30 Bible Pictures, Shown by Dr. Ayres of Mississippi College.
- 8:30 Evangelistic Sermon preached each night by Rev. J. D. Franks, Columbus, Miss.

These speakers are too well known to need introduction. Brother McMillin was for many years teacher of English at the State Teachers College, and each session while teaching there he was asked to conduct a series of Revival Services for the Student body.

Brethren Wills and Franks are among our leading pastor Evangelists, often holding meetings in their own churches as well as aiding other pastors, all with fine results.

Dr. Lipsey's thorough knowledge of the Scriptures, coupled with his varied experiences assures us of fine leadership in the discussion of the many problems that confront us in our work.

No man knows better how to get to the people to sing the old Gospel songs than Brother Johnston and that is what we want.

We shall be entertained on one of the Mississippi College Dormitories and the charges for meals and bed for the five days will not exceed \$3.00. No, not \$3.00 a day but \$3.00 for the five days.

It will be necessary for us to bring our bed linen, coverlet and towels.

We want to make much of fellowship, prayer and re-consecrating. Let those who expect to attend make a careful study of the Acts of the Apostles between this and the 6th of June.

Let us come in the spirit of those to whom the Master said, "But tarry ye in the city, until ye be clothed with power from on high."

B. H. LOVELACE,
M. O. PATTERSON,
BRYAN SIMMONS

The office force at Baptist Headquarters, Oklahoma City, have met for prayers at ten o'clock every day for seven years.

All Southern Baptist Editors will welcome to the fraternity Mr. Joseph Emerson Brown, who becomes Associate Editor of The Word and Way of Kansas City, editing the column of Current Comment. He is the son of Editor S. M. Brown of the same paper, an alumnus of William Jewell College, of the law department of Missouri University and Columbia. He was an overseas officer in the A. E. F. and is vice-president of the Walton Trust Co., of Kansas City.

SHANGHAI IN WAR TIME (Continued from last week)

The new government regulations requiring voluntary religious studies are not impossible. Local authorities in some places have demanded that no religion be taught, but if we can weather the storms and hold on until better times come, whether in six months or a year or three years, we will be in a good position when real peace comes. While if we should become impatient, refuse to meet the regulations and register, and close, the possibilities are that we could never reopen. Public sentiment both inside and out would probably be against us.

The future probably depends wholly on whether the Reds control ultimately or not. The real military struggle will be on this summer, north of the Yangtze River. Unless the North puts up a better fight than they have all China will be in the hands of the Nationalists by autumn. Then the question will be which wing of the Nationalists will control, the right or left, the Reds or the Moderates. If the Reds control, China will probably be worse than Russia and possibly all missionaries will have to be withdrawn temporarily. But the whole genius of China would seem to argue that the Radicals cannot control long. The Chinese are known above all for common sense and practicability.

Friday we had another scare from disbanded Northern soldiers, so we still have to keep a watch at our gates.

After Nanking was evacuated by Northern troops, irresponsible armed Southern sympathizers attacked foreigners, killing one Britisher and wounding the British consul. All foreigners are concentrated at two points and marines are attempting to rescue them.

The American government fears more trouble and has ordered all missionaries in Chekiang and Kiangsu to come to Shanghai immediately.

Friday Afternoon.

Unverified reports come that the British consul at Nanking has died from his wounds and that the American consul has been killed and also Dr. Williams of the University. Another report is that 80 Americans and 20 British have been killed. Mrs. Keen, Mrs. Gibbs and Mrs. Lawson of our mission are reported to have been seen on the American destroyer. The suspense of waiting for authentic news of our friends is terrible.

Saturday Morning.

Reports are that Dr. Williams has been killed and that the other Americans are being evacuated.

Saturday Afternoon.

Dr. and Mrs. Gibbs, Mrs. Lawson and Miss Pedersen of our Mission arrived from Nanking. They were on the gunboat two days. The attack on foreigners was simultaneous all over the city. At least three foreign dwellings were burned and also the Theological Seminary and all foreign property was looted, all said to be done by Southern soldiers in uniform, possibly done by the left wing of the Kuomintang to compromise General Chang Kai Shek. Many had narrow escapes, being fired on constantly. Wireless news says all foreigners are safely out and will be down tomorrow afternoon.

The Chinese teachers on the campus have organized to meet the situation. Some of the more impermanent ones who are not Christians are advocating taking possession of the college and running it under the government. Probably the larger number of teachers are well disposed and only wish to protect the institution from outside influences. They joined in writing to the newspapers and in sending a letter asking that immediate steps be taken to register the institution. The students have also made the same request; also the alumni association.

Sunday Morning.

At 5:30 heavy cannon firing came from Woosung and continued for nearly an hour. We

feared that foreign warships had been fired on by the fort. But later firing commenced again ten miles from Woosung down the Yangtze, so probably the Northern squadron at Tsingtao was trying to pass Woosung to go to Pukow, opposite Nanking and were attacked by the fort and the Southern ships.

The barrier into the Settlement is closed and we understand that all barriers are closed even into the French concession and buglers went through warning people to keep off the streets because a big mass meeting was staged at the West Gate which might foment trouble.

I went up in the car and was stopped at the barrier by the Indian guard. I left the car, crawled through the wire, and went on to the Electric plant and saw the officer of the Marines.

The Kuomintang has ordered the students to stage a celebration Tuesday. They have invited the laborers to come. This may cause trouble. Because of this many of the women are becoming worried. Mr. Hanson had to take Mrs. Hanson and the children up. They are to go on furlough this summer. She is so worried that she got passage for America and will sail April 9. The Poteats are also going to America, Mr. Poteat going with his family.

Monday.

The Faculty Council called a meeting of the Board of Managers to take steps to register the college with the government, to make the majority of the Board Chinese and to elect a Chinese president.

Some of the teachers suddenly packed up their families and took them to Shanghai.

A delegation of students went to Loonghwa and saw General Chang Kai Shek. He promised to send a guard of soldiers on Tuesday and gave the order to a secretary who has a son in our academy.

I went to Shanghai this afternoon and saw a number of people from Nanking. They all say the attack was evidently premeditated and simultaneous. All were in great peril and many were saved by students and other Chinese by buying off the soldiers.

Dr. Bowen says that he went back to the University under an escort, some of whom he recognized as looters.

Tuesday, 2:30 P.M.

The guard of soldiers came, mostly short boys in tattered uniforms. They looted about the same as any other soldiers. Many of the women have gone to Shanghai for the day. Not as many laborers have come as were expected. We hope there will be no trouble. It is clouding up again and may rain.

Tuesday, 8:00 P.M.

Everything passed off nicely. We really had quite a display. A U.S. destroyer seemed to be patrolling the river. A British aeroplane flew overhead and fifty Southern soldiers patrolled the campus.

At four o'clock the girl students gave the soldiers a high tea including "Chow Mein" and I made them a speech of thanks. The students were as proud of them as Americans were of the heroes of Valley Forge.

Wednesday.

Classes are in operation as usual and a good spirit prevails.

THE HOME MISSION OUTLOOK

B. D. Gray, Cor. Secretary.

In order that it may appear in the Convention issue of the papers this article is written before most of the departmental reports have come in. However, it is possible to make a statement of the situation in general as to the outlook in the Home Mission field.

The year, of course, has been filled with constant and burdensome anxiety because of our heavy indebtedness, which up to the first of April had not been reduced any. We are hopeful that the April remittances will register a substantial

increase over those for April of the previous year.

Thank-Offering for Home Missions

The Week of Prayer and Thank-offering for Home Mission in March has been observed with great enthusiasm and spiritual uplift and we are hoping for a distinct increase in contributions over any previous year for this season.

Southern Baptist women have as their goal \$100,000 for this special season which will go towards our Home Mission debt. We have never had a better campaign of enlightenment on the great work of Home Missions through our tracts, leaflets, newspaper articles and our Home Mission books. We shall undoubtedly receive increased support to this great cause in the future. We are thankful to our good women for their hearty co-operation and sacrificial offerings.

The Day of Enlistment

In all departments of our work unwonted stress has been placed upon enlistment, which involves our whole Christian program from the winning of the lost to the training of converts and the spiritual enrichment of entire church life. It is the great task of Southern Baptists, and not of Southern Baptists only, but of Northern Baptists. Indeed, the task of Christianity to-day calls for a deeper, more thorough treatment in every direction. This question of the enlistment of our forces and resources has found peculiar and striking emphasis in the recent book of Dr. E. P. Alldredge, "The New Challenge of Home Missions." Even a cursory reading of this stimulating book will show that we have only skimmed the surface of our task, that instead of being a disciplined army going forth for conquest we are still a great mass of undisciplined people, untrained in our religious task. Neither at home nor in foreign lands can we make any substantial and permanent progress until with seriousness we undertake the task of enlightening and enlisting our people. The work of evangelism and every phase of Christian activity are comprehended in this idea of enlistment and our growth and power will be uncertain and variable rather than sure and permanent until we undertake with deep seriousness this task of enlistment.

Happily, as stated above, we are stressing this feature of our work with encouraging results. In Cuba, we have encouraging and gratifying results towards self-support in the way of financial contributions and activity in personal work. A beautiful illustration of self-sacrifice on the part of our Cuban brethren came when the tornado swept over Cuba with such destructive force and laid waste the Orphans Home property. Mrs. G. W. Bottoms had given \$15,000 for the property on condition that the natives would care for the current support of the work. The Cuban brethren raised over \$4,000 to restore the property, the rest being contributed by Mrs. Bottoms and a few friends.

Dr. J. W. Beagle, Superintendent of Independent and Direct Missions, presents a most glorious report. Among the Mexicans in Texas there have been some 800 baptisms. We quote from his report:

Advancement

"We are happy to report that the past year has been one of great spiritual development and advancement. A new spirit of financial loyalty and support to our Board and the Co-operative Program has been manifested by many of our missionary fields. Greater love and sacrifice was never more fully demonstrated and they have issued thereby a new challenge to Southern Baptists in sacrificial service."

New Fields

"God has permitted us to enter several new fields this year in spite of our financial limitations. Our Theological School for the training of our native Mexican workers at Bastrop, Texas, opened for students, January 1, 1927, with Brother Paul C. Bell and Dr. C. D. Daniel in charge. While the building is not completed,

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"In New Orleans we have Dr. J. W. Newbrough as General Missionary to the foreigners for this great and needy field. We have entered two other fields—Houston and Mineral Wells, Texas, among the Mexicans.

"Also we have entered two new fields among the Indians. The Osage Church No. 1, through Missionary Burnett's efforts, paid for one and a quarter acres of land on the Ponca Reservation, and built a Gospel Tabernacle there at a total cost of \$600.00, all deeded to the Home Mission Board. They have also aided in a material way in opening work among the Kickapoo Indians."

Evangelism

"The fires of evangelism have continued to burn throughout the entire year. The evangelistic campaign among the Mexican churches was most gratifying. Over 1,000 Mexicans were reported won to Christ, and over 700 were baptized. Not all of these are reported in our statistics as some were not under our employ."

"Our Italian and Cuban workers have also had a very prosperous year in soul-winning."

Outlook

"The future of this work is challenging. New and important fields must be entered, or the Baptist opportunity will be forever lost in scores of important centers. Church buildings or modest chapels costing from \$500.00 to \$3,500.00 are needed on more than fifty of these needy fields where worship is carried on in homes, or improvised and inadequate quarters."

Dr. H. P. Vermillion, Superintendent of the Southern Baptist Sanatorium, El Paso, Texas, has an interesting report in which he states that surgery in Tuberculosis has made distinctive advance greatly to the benefit of those pathetic patients suffering with the "white plague." Here is what he says about the improved service and reasonable rates:

Improved Service

"Every department of the Sanatorium is better organized and functioning better than ever before. When it is considered that nearly all denominational sanatoria are little more than boarding houses that do not pay for the services of physicians and other skilled help our rates are, comparatively, as low as any of them, and lower than the service which we offer can be had in the better ones."

"Our rates are much lower than the rates in the better ~~the~~ private sanatoria that offers similar service. Besides, most private sanatoria charge extra for much of the service which we include in our regular charges."

As to the need he says:

"We so much need endowment so as to be able to do a larger charity work.

"We need a children's building so we can take and care properly for small children.

"We need a Nurses' Home and a Medical Building. We trust God to open the people's hearts to give us these things."

Superintendent J. W. O'Hara is greatly encouraged over the steady and splendid work done in our Mountain Mission Schools. He is a most worthy successor to Dr. A. E. Brown and is putting into his task fine judgment and royal devotion.

Dr. E. A. Fuller, Superintendent of Evangelism, has just concluded a State-wide evangelistic campaign in Florida during which nearly 200 churches were engaged in revival services. We have not heard the final outcome but the influence of the simultaneous campaign upon our cause in Florida has been most helpful and stimulating.

Two or three other States are calling for similar campaigns. Several city-wide campaigns have been held during the year and various individual churches have had the services of our evangelists and singers. There never was a time of great churches have had the services of our evangelists campaign throughout our territory. Men need

to be called away from the engrossment of material things and to have the claims of God upon their time and talents, their souls and their lives urged with burning vehemence. Let us pray for such an outpouring of the Spirit of God upon our people as we have never experienced!

Literature

We have made the largest possible use of our leaflets and tracts and filled the papers and periodicals with Home Mission Literature. In this we have had the very helpful service of Mrs. Una Roberts Lawrence, Home Mission Study Editor, and Miss Emma Leachman, our Field Worker. From every direction comes the highest commendation of the work of these fine women.

We go to the Convention with great thanksgiving for the abundant blessings of God upon the work during the year. Our greatest burden has not been our terrible debt, grievous as that is, but the fact that doors of opportunity swing open on every man and we are unable to enter them. Our prayer is that the Convention at Louisville may be so filled with the spirit of devotion and loyalty to the great things of the Kingdom, and so guided by the Spirit of the Lord that we may face outwards and do something more worthy of our numbers, and our wealth, and of our Redeemer and Lord in order that we may save the unsaved in our Southland and through them help to save a lost world.

DR. MULLINS ON "WHY NOT THEISTIC EVOLUTION?"

The readers of The Baptist Record will recall that Dr. Mullins a few weeks ago gave us an article on "Why Not Evolution?"

It was unanswerable refutation of Atheistic evolution.

In The Baptist Record of April 21st, he gives us an article on "Why Not Theistic Evolution?"

In it he says: "One brother in Mississippi while approving the article thinks it does not cover the case as to Theistic evolution and wants me to discuss that."

Inasmuch as I am the "brother from Mississippi," perhaps a few remarks may not be out of place nor uncalled for.

On March 31st, I wrote Dr. Mullins as follows: "I have just read your 'Why Not Evolution?' in The Baptist Record. You state the fallacy of evolution well. It is thoroughly convincing but the evolution of which you speak is Atheistic evolution, or evolution with God left out. What about Theistic evolution or evolution with God in it?"

Theistic evolutionists teach that all we see of order, system and beauty has come to us as the result of the designing mind of God, but that in it all God has acted through a process of evolution. What have you to say of the teaching of the Theistic evolutionist?

Will you be as specific in denying the teaching of the Theistic evolutionist as you are in denying the assumptions of the Atheistic evolutionist? If you will, you will certainly give many Southern Baptists great joy and at the same time allay fears and suspicions about your fellowship for, and sympathy with Theistic evolutionists.

You said nothing in your "Why Not Evolution?" that many Theistic evolutionists will not say. Many loyal Southern Baptists who love you and the Seminary, over which you preside, are anxious for you to express yourself on evolution in terms that no evolutionist can endorse, whether he be an Atheistic or a Theistic evolutionist. I am hoping that your answer to my request will reveal the fact that you believe the position of the Theistic evolutionist is just as scientific and unscriptural as you have shown the position of the Atheistic evolutionist to be."

As a result of my letter, Dr. Mullins has written his article on "Why Not Theistic Evolution?" I am glad to say of it just what I said of his former article, Viz: "He states the fallacy of Theis-

tic evolution well. It is thoroughly convincing." I rejoice that he has given us such a thorough refutation of Theistic evolution. It is enough to allay any suspicion that Dr. Mullins is tainted with evolution, Atheistic or Theistic.

I wish I could stop here. I would gladly do so if Dr. Mullins had stopped or closed here, but he did not. I sincerely wish he had done so.

It seems to be a rule with him never to speak or write on evolution without saying something to comfort the evolutionists among Southern Baptists. His article on "Why Not Theistic Evolution?" is no exception to his rule.

After giving five convincing reasons why Theistic evolution cannot be true he adds the following: "The above are some of the reasons against Theistic evolution. Before closing one important point should be noted.

Many sound evangelical orthodox Christians call themselves evolutionists.

Some of the great champions and defenders of orthodox faith do so. They fight on the side of orthodox beliefs, yet sometimes they are attacked as if they were on the other side. Now it is my opinion that in calling themselves evolutionists they make an incorrect use of the word. They are not evolutionists. Their ideas would not pass muster among evolutionists of modern type at all. There are many names which could be cited. I give these of three Southern Baptist leaders."

He then gives quotations from Drs. J. B. Gambrell, F. H. Kerfoot and Jas. P. Boyce.

When and where did these men "call themselves evolutionists?" When, where and by whom were "they attacked as if they were on the other side?"

The very quotations given by Dr. Mullins from the pen of these great men were written by them to refute evolution and not to defend it.

Dr. Mullins says: "Many sound evangelical Christians call themselves evolutionists."

I ask in all earnestness, Who are they?" Drs. Gambrell, Kerfoot and Boyce (cited by Dr. Mullins) did not "call themselves evolutionists."

Dr. Mullins further says: "Some of the greatest champions and defenders of orthodox faith fight on the side of orthodox belief, yet sometimes they are attacked as if they were on the other side."

Again I ask, when, where and by whom were "great champions and defenders of orthodox faith attacked as if they were on the other side?"

Drs. Gambrell, Kerfoot and Boyce were never "attacked as if they were on the other side."

Let it be said to the credit of Dr. Mullins that he defended these great champions of orthodox faith against charges of evolution, but let it also be said to the credit of these three men that they needed no defender since they never "called themselves evolutionists" neither "were they ever attacked as if they were on the other side." Dr. Mullins discredits these great champions of the faith when he unquestionably implies and virtually says they "called themselves evolutionists" and were "attacked as if they were on the other side."

The first time I ever saw Dr. Gambrell was at a country picnic near my father's home, twenty miles from the railroad. He was delivering an address on education in general and Christian education in particular. He gave me a vision of the possibilities of a country boy which has had much to do with shaping my life. He took a personal interest in me while I was in college and until his death called me one of his boys. I cherish his memory as much as I loved him in life.

I sat side by side with F. H. Kerfoot at the feet of Jas. P. Boyce studying Systematic Theology. In the name of these three saintly men, I solemnly deny that they ever "called themselves evolutionists."

In the name of my Baptist brotherhood, I deny that these three men, whom I loved and whose

(Continued on page 6)

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P. L. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

ROUGH WEATHER

When this reaches our readers the Convention in Louisville will be in session and great issues will be in process of being threshed out. There has not been a session of the Convention in which more important matters have been under consideration. For this reason many have looked forward to the meeting with anxiety, if not with actual dread. For ourselves we have always refused to be stampeded with fear. Not because the matters are not of the gravest consequence, but because we believe in God, believe this is his work, that these are his people and that he will be our guide even to the end.

We do not believe that Baptists have a monopoly of wisdom, nor of goodness. They have their full share of weakness, ignorance and selfishness. But God has always had to work with mighty poor tools. Indeed he tells us that he has chosen the weak things to confound the mighty. Ever since the good Lord saved this poor sinner, he has had a big job on his hands, and he seems to have a good many such to deal with.

But now the Convention is on and serious business is up and the weather is rough. We mean that there are opposing opinions and they are sure to require around a good deal of it. There are several things which are brought up in the report of the Committee on Business Efficiency. They ought to have plenty of time and serious consideration.

Chiefest of these, perhaps, is the matter of debts, how to get rid of what we have and how to keep from making more. First will be the question of whether or not we shall have a debt paying campaign. Two committees are recommending such a campaign. But it is our guess that their recommendation will not be adopted. People are tired of both words, debt and campaign. We will have to substitute other words and get down to our regular program and pull through on this line.

Then the Convention will want to know, ought to know, something more specifically about the nature of these debts: how they were made, in what form they stand and what assets are over against them. There are debts and debts. They are not all alike. There are debts made in regular course of work, and other debts which came of buying property and building houses. It has been pointed out that a good deal of the Home Board debt was acquired by buying property in Havana which is producing nothing, which is not being used now for mission purposes, but is held with a view to future use. In the meantime heavy interest is being paid on the money due.

The Seminary in Louisville has a debt of over a million but it owns property in Louisville which could be sold and most of the debt paid. The president of the Seminary doesn't want to sell it now, but wants the denomination to pay the debt and then the property sold and the money added to the endowment. The buildings ought to be

sold and the debts paid. The whole plan was made to get the denomination to add in this way something like a million dollars to the endowment; which they would never have done directly. The Seminary is now more than a two million dollar corporation and the charter has been changed in the past few years to make it possible for it to be a ten million dollar corporation.

In the meantime other institutions and boards are struggling for existence without endowments to keep them from going to the wall. Other institutions whose very existence is in jeopardy are receiving a smaller percentage of the regular contributions of the denomination.

When a ship is in a storm, people begin to look about to see what can be done to lighten the load and save the ship. This matter will receive very serious study. It is not too late now for the people to be in prayer that God may guide those attending the Convention to do his will.

"AND I OF CHRIST"

A good many years ago we heard Dr. John A. Broadus in his lecture on First Corinthians speak of this phrase which Paul uses, quoting it from the Corinthians themselves, who were divided into contending groups. Dr. Broadus reminded us that people who said this of themselves were as partisan as those who said "I am of Paul", or those who said, "I am of Apollos". They did not free themselves from the stigma of division by saying they were of Christ. They formed a party in the church as really as those who clung to Paul or Apollos or Cephas. It is quite common today for a handful of Episcopalians or Romanists or Campbellites to speak of themselves as "the Church" or "Christians" and of all others as "sects" or as the "denominations". But it doesn't deceive anybody. There is no more sectarian spirit shown anywhere than among these same people. To be sure everyone of us feels that we are on the main line and others have somehow been switched off.

But what we are now thinking about is the slogan which is quite popular with many who accept slogans as a convenient substitute for full information and conviction. It sounds fine to say that "we accept no authority but Christ", which is just another form of "I am of Christ". It sounds fine, and with the proper understanding is very fine indeed. But with a misunderstanding may become most seriously misleading. Today this slogan, "I am of Christ", is being used for all it is worth, and more, by two classes of people. One is those who are trying to patch up and preserve some form of union among churches. The other is those who are trying to escape the inconvenient and galling authority of the Word of God. And these two classes easily merge into one, for those who are obsessed with the idea of Union are willing to ignore the teachings of the Book as of small consequence.

This slogan is sometimes accepted or used by people who are unconscious of the insincerity it involves, but the element of insincerity is bound to show up in the long run. For example, among Northern Baptists for several years there has been unrest and agitation, and an effort was made to have the Northern Convention declare itself true to the fundamentals of the faith by adopting the old New Hampshire confession of faith as the working basis for all their cooperative effort. By a shrewd maneuver a substitute was offered and adopted, declaring the New Testament their rule of faith and practice. That looked good on the face of it, but it was side-stepping the issue at the time, for it was openly charged that some of the chief advocates of this substitute had no real faith in an inspired and inerrant New Testament.

This now seems to have been well founded, for there has been a persistent effort made to shift the appeal from the authority of the Bible to what is called the authority of Christ. Everybody knows, to be sure, that the only Christ we

know anything about is the Christ of the Bible, and that our only original source of information about him is the Bible itself. All that he ever taught, all of the will of God that is revealed through him is found in the Bible. But still we hear the cry that Christ is the final authority, and the Bible is discounted. It is difficult to see how people of this kind can ever have any confidence in their own logical faculties. But the slogan sounds good, and they are still shouting "I am of Christ".

The motto adopted beforehand for the Northern Baptist Convention is "Making Christ Supreme", or words to that effect. Now if these brethren mean the Christ of the New Testament, well and good. We are with you. But if they mean the Christ of anybody's imagination, one made to suit the fancy of those who reject the authority of the Bible or discredit its infallible message, then that is a wholly different matter.

WOMAN'S COLLEGE SUMMER SESSION

After Mississippi Woman's College became a standard four year college the board of trustees decided to make the summer session of the college an integral part of the regular college work.

Pursuant to carrying out this purpose the administration desires to announce that the session this summer will begin on Monday, May 30th, and the first session will close on July 11th, and the second session will close on August 11th. The work is so arranged that teachers in the secondary schools of the state may have their licenses renewed by attendance for six weeks and that students desiring to pursue college work may make one third of a year's credit by attendance for the whole summer session.

The faculty of the regular session with the exception of one head of a department will be maintained throughout the summer session. The approval given to this faculty is attested by the fact that Woman's College was admitted last year into the Association of Colleges and Secondary Schools of the Southern States.

The courses offered during the summer are the same in character and credit value as those given during the regular session.

The faculty is composed of Christian men and women with from five to twenty-five years' experience.

Those to be retained this summer are as follows:

J. L. Johnson, M. A., president and director of summer school; L. Q. Campbell, M. A., dean and professor of English; Alta Cass, M. A., professor of Chemistry; G. D. Davidson, Ph. D., professor of French; F. M. Hunter, M. A., professor of Education; P. K. Smith, M. A., M. S., professor of Mathematics; Dawson Phelps, M. A., professor of History; Kate Fulton, M. A., instructor of History and Education; Willia E. Trotter, A. B., assistant professor of Home Economics; Elwood S. Roeder, director of Music and professor of Piano; Kate Downs P'Pool, professor of Speech Arts; Glennie Moseley, director of Art Department; Elizabeth Gilchrist, instructor in Piano and Theory; Mrs. D. S. Harmon, instructor in Shorthand and Typewriting.

—J. L. Johnson.

Pastor B. A. Sellers writes from Clara: "Bro. J. E. Byrd was with us at Clara for a few days the first part of the month. He brought us some helpful messages. Four people were added to the church. He left us, wishing that he could have been with us longer, and feeling that much good had been accomplished. The Wayne County A. H. S. is located here. The pupils heard him gladly and felt that it was good to hear such messages as he brought them at the chapel hour as well as at the evening services. We thank God for his coming, and may the blessings of God attend his services wherever he may go."

Convention Board Department

R. B. Gunter, Corresponding Secretary

Executive Committee Meeting

The Executive Committee of the Baptist State Convention Board met April 28th in the office of the Corresponding Secretary. All members were present except one, who was unavoidably detained.

Reverend G. C. Hodge was elected as successor to Reverend J. S. Deaton, who recently resigned to accept the position as Financial Secretary of Shorter College, Rome, Georgia. Brother Deaton has done a splendid work as Stewardship Director. He has given the work his best thought and has not spared himself when it came to actual service on the field. He has gone about it in a systematic way and we were beginning to realize good results. He has put into the work one of the most essential factors in all success and that is good, hard, honest work. It is a loss to our denominational work in Mississippi for him to go, but he feels that his influence for the Cause will be valuable in Shorter College as it will in the field of Stewardship and his work as Stewardship Director will contribute towards his success as Financial Secretary for the College. While we regret to give him up, there is satisfaction in knowing that the Board has selected a very capable man who will continue this constructive work. Brother Hodge is a full A. B. graduate of Mississippi College, has taken his Master's Degree in the Southwestern Seminary and has done all of his resident work for his Doctor's Degree. He has made a splendid success for several years on a very hard field. He has shown the ability to produce transformations in Kingdom work. He is honest, conscientious, intellectual, capable, constructive, tactful and has a mind to work. He understands the Stewardship work and is a valuable asset and will prove to be of value to our denominational work. We feel confident that the brethren will give to him the same open door which has been so generously accorded to Brother Deaton whom our prayers and well wishes shall follow as he goes to another state to labor.

An Evangelistic Singer

The Executive Committee also elected Brother M. E. Perry as Evangelistic Singer to go with Brother D. W. Smith in his work. We expect Brother Perry to begin July 1st. He sang with Brother Kyzar for several months. His work was very acceptable. He had previously led the singing with Howard Williams in his Evangelistic work. Since leaving the State Board, he has conducted the singing in one of the first churches of Kentucky and is at present leading the singing in the First Church of Jonesboro, Arkansas. Those who knew Brother Perry in his work with the Board will be glad to know that he is returning. We hope to keep him at home this time.

Our Evangelistic Work

Complaint comes from our Evangelists that their tents are too small. This is encouraging. There is more interest in this phase of our work this year than there has been any time during the past. Our people are coming to realize that the Bible plan is first to evangelize and then to teach or serve. When we shall have done our duty for evangelism and for stewardship, the work of the Kingdom will advance ten-fold faster.

Financial Statement

The receipts for the Southern Baptist Convention year closing April 30th are \$269,167.00. This does not include any designated gifts. The receipts for the first six months of the State Con-

vention year are \$145,864.37. The receipts for April 1927 are \$51,873.77.

Receipts for the last Southern Baptist Convention year were \$289,553.46. The receipts for the first six months of the last State Convention year were \$160,005.78. The receipts for April 1926 were \$50,983.78; for April 1927 \$51,873.77.

Receipts for November last year were less than \$8,000.00. This was due first to the fact that the books were kept open later for State Convention year, and secondly to the drop in the price of cotton. December was off some as compared with the previous year and so was January of this year as compared with last year. February receipts were ahead. March and April were also ahead. The past three months yielded \$91,745.73 as compared with \$87,016.09 for the same three months last year.

Evangelistic Engagements of Reverend D. W. Smith

Beginning Saturday before 1st week in July for one week at Stewart's School House.

Beginning July 10th for one week at Greenville.

Beginning July 24th for one week or longer at Ebenezer in Jeff Davis County.

August 1st Sunday for two weeks at Montrose, Jasper County.

August third Sunday for two weeks at Coldwater, Neshoba County.

Dundee Baptist Church sent us a list of names this week. We are glad to welcome them to our list of readers again.

By invitation of the graduating class the editor preached the Commencement Sermon at Star Sunday night. Five fine young women and four splendid young men compose the class.

First Church, Amarillo, Texas, is building a \$400,000 house planned by Dr. Harvey Beauchamp of the Sunday School Board. It is said to be the last word in this kind of a building.

Pastor D. A. Youngblood of Fifth Ave., Hattiesburg, is preaching in a revival meeting in his church. The singing is led by J. D. Barnette of the Baptist Bible Institute. Good preparation has been made.

Brother L. E. Lightsey is attending the Southern Baptist Convention at Louisville, Ky., this week. We shall miss his usual weekly lists of subscriptions, but know that he will return to us with new ideas for the great work he is doing for the Record.

Thanks to Professor T. J. Farr, of the English Department, Clarke College, for a beautifully gotten up booklet of poems by students of Clarke College. They are by a dozen or more different students, and will be of interest and pleasure to their friends everywhere. It is a matter of pride that many are so well done, and Professor Farr has done well to appreciate and encourage the poetic instinct of his pupils.

Mr. Edwin Richardson was ordained to the ministry by the church at Clinton last Sunday. Dr. Lovelace preached the sermon and Dr. Patterson led in the prayer. Brother Richardson was graduated from Mississippi College two years ago and is most highly commended by the men who knew him there. He has been teaching for two years, but proposes to go to the Seminary this fall. His examination was in every way most satisfactory.

Brother Pastor, if the Record is not in your budget we are hoping that you will not forget to keep the matter before the membership of your church.

DOES BELIEF IN EVOLUTION DESTROY CONFIDENCE IN THE BIBLE?

(By William James Robinson, A.M., D.D.)

This question has agitated a score of legislatures, many representative gatherings of educators, scientists, and religious leaders in the last few months. It has even been raised in Congress. Wherever groups of thinking men gather it is discussed. Like Banquo's ghost it will not down.

It is a recognized principle in physics and chemistry that uniformity of results proves uniformity of conditions. Certain ingredients combined in certain proportions under certain conditions make gun powder. Every time these conditions are met gun powder is manufactured.

The same principle holds good in social conditions. But for obvious reasons exact social conditions are seldom found. But approximate conditions reveal a working principle. Unsanitary conditions do not always result in sickness and death. But when we observe that certain conditions often result in sickness and death we have discovered a law of sanitation; and when we find by careful observation, covering a long period of years, that certain diseases are never found under certain conditions we have discovered a law of immunity.

Let us apply the same principle to the question under consideration. If we find that a large per cent of believers in evolution, who once believed the Bible, now repudiate the infallibility of the Bible we have discovered a working principle. Also if we find that those who are recognized authorities on evolution, and its implications, repudiate the infallibility of the Scriptures, we have discovered a working principle. The outstanding characteristic of the leaders of any movement is the goal toward which all parties concerned are moving. The outstanding, authoritative spokesmen for evolution and its implications, do not believe the Bible to be infallible. Therefore the principle is established that belief in evolution destroys confidence in the Bible.

Dr. Harry Emerson Fosdick is the most outstanding advocate of evolution and its implications, in any American pulpit. He is professor of practical theology in Union Theological Seminary, New York. This institution is noted for sending out graduates who do not believe the Bible is infallible, deny the virgin birth of our Lord, his deity, his vicarious atonement and his bodily resurrection. Dr. Fosdick is held in such high esteem by modernists that he is justly called the premier of American modernists and evolutionists. He speaks with authority and finality for evolutionists on the question we are considering. We will let him speak for himself. All quotations in this article are from his book, "The Modern Use of the Bible." This volume has the unqualified indorsement of more evolutionists than any other book discussing a similar theme; therefore, it speaks as no other volume can for evolutionists.

"Nevertheless, it is of obvious importance that a new approach to the Bible has been forced upon us. We no longer think of the Book as on the level, no longer read its maturer messages back into its earlier sources. We know now that every idea in the Bible started from primitive and child like origins, and, with however many setbacks and delays, grew in scope and height toward the culmination of Christ's Gospel. We know now that the Bible is the record of amazing spiritual development" (Page 11). An all-wise God started nothing from "childlike origins." Dr. Fosdick no longer thinks of "the book as on the level." To him it is not infallible.

"Our ideas of the method of inspiration have changed; verbal dictation, inerrant manuscripts, (Continued on page 7)

(Continued from page 3)

memory I cherish, were ever "attacked as if they were on the other side."

Dr. Mullins has dignified, complimented and honored the Theistic evolutionists among us by putting them in a class with Drs. Gambrell, Kerfoot and Boyce.

They (the Theistic evolutionists) will not be slow to accept the compliment and wear the honor.

How I do wish that Dr. Mullins would quit going out of his way to apologize for and defend the Theistic evolutionists.

A FOREWORD ABOUT THE CONVENTION

(By Geo. W. McDaniel.)

A hopeful omen for the approaching Southern Baptist Convention is the earnestness and spirituality of our laymen who have called a prayer meeting in the Broadway Church, Louisville, for the evening preceding the opening of the Convention. There is tremendous potentiality in that meeting. Prayer can endow with divine wisdom and endue with heavenly power.

The Report of the Committee on Efficiency should have the impartial consideration of every messenger. It is high time we were adopting a real budget of appropriation and putting all our expenditures on a business basis. That recommendation of the Committee is the essence of wisdom. Its adoption is vital to the life and progress of the Convention.

The recommendation as to the Executive Committee is timely. Such a Committee, so constituted and charged with such duties, ought to be able to clarify and simplify the Convention's work. My experience of three years' service on the Executive Committee has taught me that the Committee should be differently constituted and that its duty should be more than perfunctory. A real Executive Committee, not composed of representatives of any particular object, but representatives of the entire work of the Convention, would have had some authority to prevent the unhappy existing situation. What individuals have surely seen coming, and have vainly warned against, might have been avoided, in part, by such an Executive Committee as is recommended.

We shall never get "out of the woods" without something like the Committee on Efficiency recommends in this matter. If we "get out" we would "get in" again if there were no Committee to view the whole landscape and recommend a budget for every object and interest.

At present, the real assets and liabilities of the Convention are unknown and unascertainable. Surely our affairs can be so systematized and analyzed as to make it possible for a Baptist to read the Minutes of the Southern Baptist Convention and find in one place a correct, concise, conservative, comprehensive analytical and intelligible statement of the assets and liabilities of the Convention. This is one of the duties imposed upon the newly proposed Executive Committee.

Fortunately, there is no probability of doctrinal questions coming before the Convention. All minds will be free to pray and think on the practical affairs of the Convention—affairs that call for the highest wisdom and New Testament sacrifice. May this be the most harmonious and constructive Convention within recent years.

REPORT OF THE HOSPITAL COMMISSION

In making its third annual report the Hospital Commission includes a report for the first year of operation of the Hospital in New Orleans; and reverently acknowledges the gracious favor of God. The institution is more than self-sustaining; a condition we hope and believe will continue. Its operation income has exceeded its operating expense for several months, and there is every indication that the Hospital is growing in favor. Its operation has not cost the denomination anything save the initial capital invest-

ment for building and equipment.

Southern Baptist Hospitals

There are twenty-eight Baptist hospitals in the territory of this Convention, having 3,822 active beds. Last year these hospitals cared for 84,006 patients, giving them 738,846 days of service. They gave 150,975 days free service, at a cost of \$762,423.06 to the hospitals. The aggregate income from operations was \$4,225,033.12, and the total operating expense was \$3,731,260.68, leaving a net profit of \$493,772.44. However, not all of the Baptist Hospitals paid operating expenses, for various reasons. The operating cost varied from \$6.32 per patient day in one hospital to \$3.92 in another, the average being \$5.05 per patient day. One hospital lost \$19,615.76 in operation during the year and another lost \$14,142.79. Other hospitals lost varying sums, the lowest being \$734.88. The lowest net income for any hospital was \$16.85, and the net was \$950.27. All of the hospitals report losses from uncollectable accounts. Many persons who scorn to receive charity seem to have no scruples of conscience in the matter of not paying bills. One hospital reports uncollectable accounts of \$74,873.40 and another \$44,560.33. Of course many of these accounts could be recovered in a court of law, but Southern Baptist hospitals rarely, if ever, resort to legal force to collect from a patient.

New Orleans Hospital

The New Orleans Hospital, during its first year of operation, cared for 4,414 patients, giving them 29,558 days of hospital service. Of them 1,930 were male, and 2,484 were female; 2,868 were surgical, and 1,546 were medical. There were 291 births during the year.

The gross income from operation was \$233,607.66, and contributions for charity amounted to \$5,434.76, making a total income of \$239,042.42. The gross operating expense, including charity was \$217,447.16, thus leaving a balance of \$21,595.26. Of the earnings \$12,095.29 was applied on the building debt of the Commission.

We gave 578 persons 3,262 days of free service at a cost to the Hospital of \$25,752.54; and 103 patients 761 days of part-free service, at a cost to us of \$1,773.66, making a total charity of \$27,526.20. As contributions received for charity amounted to \$5,434.76, the Hospital gave from its earnings \$22,091.44 worth of service.

Among those who have been given free service have been a number of our foreign missionaries, and several ministers from different states. An offer was made to the Foreign Board to give free service to any missionary at home on furlough who might need hospitalization; an offer accepted by the Foreign Board.

Women's Missionary Societies, Y. W. A. and Sunbeam organizations, Sunday School Classes, and the like from twelve different states have made contributions of linen, scrap books, etc.

Religious Life

The religious life of patients, nurses, and employees is given every encouragement. Bibles are kept in all patients' rooms; and it is made plain to all guests that a minister of their own choice, of whatever denomination, will be called upon request.

Chapel service is held daily, led by the Superintendent, the Directress, a nurse, or other employee of the Hospital. Among the student nurses is a Grace McBride Y. W. A., which holds regular meetings in the chapel. Visiting missionaries, pastors, and other Christian workers speak in the chapel from time to time.

Local pastors are constant in their visits and ministrations among the patients; and many have been the expressions of gratitude and joy because of them; and because of the markedly Christian life and spirit of our nurses.

El Paso Sanatorium

During the year efforts have been made both by the Home Mission Board and the Hospital Commission to effect a transfer of the operation of the Southern Baptist Tuberculosis Sanatorium in El Paso, Texas, from the Home Board to the

Commission. Because of difficulties that have arisen in the actual transfer, no conclusion has been reached, but the matter is still pending with every prospect of the transfer of operations being consummated sometime during the year.

Financial

The report of the auditor reflects the financial condition of the Commission. It indicates that the receipts from south-wide states have been \$34,175.63, and other contributions have amounted to \$293,939.

The receipts of the Hospital Commission for the year amounted to \$37,115.02. The obligations of the Commission aggregate \$532,012.97 for the original investment in buildings and equipment, and annual interest charges amount to \$30,600.00. In issuing bonds we pledged a repayment on principal of \$40,000 annually. Our receipts from the cooperative program are not sufficient to pay interest and this \$40,000. We trust that the Convention at this session will either make provision for retiring the bonds in accordance with their terms, or specifically authorize the Hospital Commission to fund its indebtedness over a longer period of time.

We have referred all matters of finance to the Cooperative Commission as instructed by the Convention last year; and in this report we make no specific recommendations, as we are relying upon the Cooperative Commission to make such recommendations as may be wise in view of the total indebtedness of all the boards and agencies of the Convention.

WITNESS OF EXPERIENCE

I being a Tither for the last two and one half years and finding the pleasure that it is to give one-tenth of my gross income, and the blessings that come in various ways by doing so, think it would be great for the Baptists of the Southern Baptist Convention to put on a campaign for a period of six months for every Baptist to give one-tenth of his gross income whether he is in business, on salary, or otherwise. I believe that if the Baptists of the Southern Baptist territory would do this for six months we would have our debts all paid and plenty of money to carry on the work in a bigger and more progressive way than we have ever known or ever realized. I think that this could be accomplished through each Church individually and those of us who have tithed this year give through our church the entire amount for that period of time, and I believe that it would bring to the Baptists the greatest blessing that has ever come to them.

I believe that a campaign of this kind would take well with the people and after they begin to tithe they will continue to do so. My experience has been since I began to tithe that it pays, it makes you happier, you do not feel like you are spending the Lord's money, nor robbing God.

I believe every man should tithe whether his income is small or large. I believe that your income will be increased if you do.

There is one thing about the Baptists we have got to pay our debts, we have got to go forward. There are little ones calling us, the sick and the crippled are calling us, the Orphan's Home is calling us, and millions are expecting us to send the Gospel to them.

—P. R. Perkins.

"OCCUPATIONS FOR WOMEN"

The above is the name of a new book edited by Dr. Ora Latham Hatcher, daughter of the late Dr. William E. Hatcher, who is president of the Southern Woman's Educational Alliance, with offices in Richmond, Virginia and Atlanta, Ga.

The book contains 527 pages with the subject divided under various heads into eleven chapters. It will be especially valuable for the libraries of Schools and Colleges for Young Women, for Sunday School Libraries, for use of Deans of Girl's Colleges, advisors of women, student workers and all other persons coming in contact with

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Further information about the book may be had by writing to the Southern Woman's Educational Alliance, 401 Grace American Building, Richmond, Virginia. The price of the books is \$3.50 and it may be secured from the above addresses, or through your state Baptist Book Store.

J. W. CAMMACK, Sec'y.
Education Board, S. B. C.

(Continued from page 5)

uniformity of doctrine between 1000 B. C. and 70 A. D.—all such ideas have become incredible in the face of facts" (Page 30). Notice that "Verbal inspiration, inerrant manuscripts XXX all such ideas have become incredible."

"Let me bear personal testimony as my closing word. From a naive acceptance of the Bible as of equal credibility in all its parts because of mechanical inerrancy, I passed years ago to the shocking conviction that such traditional bibliography is false in fact and dangerous in result." (Page 273). Note the sneer—"shocking conviction, etc." "These quotations prove conclusively that Dr. Fosdick believed the Bible to be infallible before he accepted evolution."

Hear him on miracles. "Let us not talk about believing them as though historical questions could be or ought to be settled by any leap of faith. Credibility of ancient miracles in the Bible or out of it is not properly a matter of faith; it is a matter of evidence" (Page 162.) "Nevertheless, we do not accept Biblical narratives of the miraculous as an act of faith. We do it, if we do it at all, because we are historically convinced. Approaching the Bible so, there are some narratives of miracles there which I do not believe" (Page 163.) If there are any "narratives of miracles" there he believes he failed to mention them.

Hear him on the resurrection. "With this conviction in mind let us consider certain typical contrasts between Biblical thinking and our own. For example, I believe in the persistency of personality after death, but I do not believe in the resurrection of the flesh" (Page 98). He calls attention to "certain typical contrasts," admitting that the Bible teaches certain things he does not believe.

"Personally, I do not pretend to know the details of the future life. I am sufficiently sense-bound so that I do not easily imagine a completely disembodied existence" (Page 102). "Or what shall we say about the physical aspects of the resurrection of Christ? We believe that he is not dead but risen: that we have a risen Lord. And yet we may not know what to make of certain narratives about his eating fish after his resurrection, passing through closed doors, and offering his hands and feet to the inquiring touch of Thomas" (Page 164). Since he does not believe in the resurrection of the flesh this should not puzzle him; and since the Bible mentions no other resurrection than that of the flesh he simply believes no Biblical doctrine of the resurrection.

The apostles certainly believed in the bodily resurrection of our Lord; and Paul staked all on its validity. If Jesus did not rise bodily the account of the empty tomb, and his conversation with Thomas (John 20:26-29) are fabrications and Dr. Fosdick is justified in not believing them.

"I believe in the victory of righteousness upon this earth x x x but I do not believe in the physical return of Jesus" (Page 104). This is consistent with the denial of the bodily resurrection.

I could add more evidence but I deem this sufficient to prove that Dr. Fosdick does not believe the Bible. What is true of him is true of all outstanding evolutionists for they hold substantially the same views. It is one thing for a man to say "I am a Christian" and another to be one. Wherever evolution is taught students are led to repudiate the Bible and accept Dr. Fosdick's views.

Since all the authoritative advocates of evolu-

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHAT ARE THE FACTS?

According to the recent statistics, tabulated by Dr. E. P. Alldredge, Statistical Secretary of the Sunday School Board, there are 994 district associations within the bounds of the Southern Baptist Convention territory; 25,997 churches, with 3,707,523 members; 18,564 ordained ministers; 21,698 Sunday Schools; 19,775 B. Y. P. U.'s and 20,934 W. M. U. organizations. The contributions to local purposes during 1926 reached the magnificent sum of \$31,894,071.23, and the gifts to missions, education and benevolence amounted to \$8,220,163.91; contributions to all purposes totalled \$40,114,235.14. The ratio for local and denominational causes during this period lacked just a little of being 4 to 1. For every dollar we put into the Cooperative Program, we put four into local work.

These facts are very interesting, and reveal to us the true status of our financial situation. The general opinion is that we have been giving less each year since the 75 Million Campaign through the Cooperative Program. The truth is, we have been giving more through the Cooperative Program than at any other period in our denominational life. For instance, the peak year of the 75 Million Campaign was a little over 39 Million to all causes while the receipts for 1926 for all causes totalled \$40,114,235.14. The per capita gift for 1926 to all causes was \$10.80. The per capita gift for the Cooperative Program was \$2.21. It is not our purpose to make any invidious comparison by calling attention to this ratio, but simply to point out the fact that we are in a period of expansion in all our local work, and are not giving as much for denominational causes now as during the period of the 75 Million Campaign.

Those who have been writing under the assumption that we have been giving less since the 75 Million Campaign offer the following reasons therefor. First, inability to give. One writer commenting upon this point said: "People are not making the money they made a few years ago, and they have now got themselves going at such an expensive rate that it is exceedingly hard for them to cut the home needs as now established, and give as much as they used to give to benevolences." In a recent review of business conditions no less authority than Mr. Babson has the following to say: "In nearly all directions we see the march of increasing business. While the business thermometer read 8 per cent above normal in February, it now reads 10 per cent above normal. Automobile trade; building operations; the steel production; bank clearings; foreign trade and all lines of activity show an increase in business. Savings have been increasing at a much faster rate than income, according to the National Industrial Conference Board. Savings increased from \$6.71 per capita in 1914 to above \$33.00 per capita in 1926, or a gain of about 490 per cent. This Board estimates that during this time the average "real weekly earnings" were 29 per cent greater in 1926 than in 1914. A 29 per cent greater earnings, with 490 per cent greater savings means undreamed of prosperity for many."

No one can doubt that the general increase in earnings and per capita savings has had its effect upon the general public. When prosperity

tion are in substantial agreement with Dr. Fosdick it follows that "Belief in evolution destroys confidence in the Bible."—Q. E. D.

Lexington Study,
Ft. Smith, Ark.

is in the land everyone shares in its blessings. It is not a question, therefore, of whether the people are earning as much now as in former years, but the question is—how are they spending it?

The second reason given as a cause for falling off in receipts is lost spiritual interest, based upon the Satan produced exploitation of the question of old time belief in all of the magazines and daily papers. Perhaps, there is some truth in this statement, but we believe that our people, as a whole, are as much interested in the Lord's work, and perhaps as spiritual, as they ever were.

The third reason assigned is the fact that all of the interests of Baptists are budgeted, and designated gifts are being discouraged, therefore many make that an excuse to themselves, though they say nothing about it, for not giving at all. Please note one statement in the third reason assigned; "therefore, many make that an excuse to themselves." This is the main point in the whole situation. Yes, Baptists are a peculiar people, always have been and always will be, and many of them rebel against somebody shaping things for them and calling on them to do it. No, the trouble does not hinge upon the fact that Southern Baptists have budgeted their interests and discouraged designated gifts, but lies in that "Baptist peculiarity," which they roll under their tongues as a sweet morsel, and, which is only a pretext for not giving. We have already pointed out in this article that we are giving more through the Budget than at any other period in the past. Furthermore, no one believes that there are those among us, upon whom the responsibility of shaping the policies, methods and plans of our work, rests have any desire to try to put anything over on Baptists.

Baptists are democratic in spirit and practice, but we should not let our Baptist independence keep us from cooperating with our brethren in a common cause. We should remember that while we are democratic, independent and autonomous, we are at the same time responsible for our interdependence in the cooperative work. We are under solemn obligation to each other, and the direct command of our Lord to carry on together. "For we are laborers together."

Now, as to methods, plans and policies, who after all shapes the policies, methods and plans of our work? Does not each church select its messengers to the District Associations, 994 within our Convention territory; and the State Conventions in turn select their representatives to the Southern Baptist Convention, from which all committees are selected upon whom the responsibility of shaping the policies, methods and plans of our work rests? Therefore, the responsibility after all inheres in the local church, to which every Association, State Convention and the Southern Baptist Convention is, in the last analysis, responsible. Let us place responsibility where it belongs, and quit confusing the minds of our people. If the policies, methods and plans are not in keeping with New Testament principles, then let the churches instruct their messengers to the Associations, State Conventions, and the Southern Baptist Convention to correct all unsound policies.

Let Baptists continue to write and talk right out of their hearts. For when they begin to talk together they will begin to think together, and when they begin to talk and think together, they will begin to walk together. Hand in hand, and heart to heart, let us go forward in every Kingdom movement until the kingdoms of this world become the Kingdom of our Lord and Savior Jesus Christ.

Mississippi Woman's Missionary Union

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 MRS. R. L. BARNARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
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Echoes From the State W. M. U. Convention

Dear Miss Lackey:

The Convention was fine. The last always seems to be the best. Those splendid talks by our missionaries widened my vision, deepened my knowledge, and increased my faith. I am glad I made the effort to go.

Yours in His Service,

Mrs. Hardy Dear.

Enterprise.

Dear Miss Lackey:

In my opinion the Convention was by far the greatest we have ever had. And why? Because the reading of reports was done away with and the time given to our missionaries who laid upon our hearts the great message that needs to be burned into the soul of every Southern Baptist.

It was an inspirational program, and I want to thank the Committee for it.

Your friend,

Mrs. D. G. Mohler.

Gulfport.

Womans Missionary Union

What meaningful words! Very clearly were their meanings portrayed in the forty-ninth Convention at Meridian, April 5-7.

WOMAN'S! A work that the Master would have us do. The serving takes varied forms and brings varied experiences. There is study, and giving, and loving and prayer. Our Corresponding Secretary gives a good report statistically and financially. We hear a record on Mission Study, Personal Service, Stewardship and Gifts. May the Master say of each worker, "She hath done what she could."

MISSIONARY! Just so clearly as the preparatory program of the Convention gave the key-word, "GO"—so did the presented program give the missionary message. Earnest, zealous missionaries just off the field, through the Spirit's power, gave such messages as would convict, convince and inspire. We who have sought to both know and do, were fired with a stronger Christian patriotism.

Led of the Master we would enter into a greater and more efficient campaign to give the Gospel to the whole world.

UNION! The fellowship, blessings and the entire program of the Convention came through a unity of plans and prayers. We feel confident that there cannot be found in convention anywhere, an organization whose executive and deliberative sessions more effectively consume as little of precious time. No selfish, petty interests are manifested, but a unity of purpose and spirit that all may be done in His Name and for His Glory. "Laborers together with God."

Into another year's work may we go studying, giving, praying, loving, serving, dedicating our every

WOMAN'S heart and life to

MISSIONARY work in a greater and better

UNION.

Mrs. Webb Brame,

Yazoo City, Miss.

Some Impressions

It was the writer's privilege and pleasure to

attend the recent session of the W. M. U. Convention at Meridian and I beg leave to state a few impressions I received.

The Convention impressed me on account of the absence of some things, such as lobby loitering, common jokes, fulsome flattery, hand-clapping and restlessness.

For the sake of many sisters who were not there and who sometimes feel lonesome with the long hair and dresses, let me say that the Convention personnel impressed me with the fact that there are many good women who have not yet bobbed their hair or "Kneaded" their dresses.

The Convention impressed me with its orderly procedure.

The president presided, and the program carried through on time. Only once did the President call attention to the fact that they were running a bit behind. On the other hand there was no effort to rush through.

The program was pitched on a high plane. It was a missionary convention and missions was the one subject for discussion. Many of our fine returned missionaries had been secured and they brought great messages; but there was no greater missionary message than the President's address.

The sisters should, if practical, have her ten addresses put into book form and thus permit them to perform a larger service.

It was good to be there and, the Lord willing, I am going again.

Bryan Simmons.

My dear Miss Lackey:

I do not know who was responsible for the program at our recent W. M. U. Meeting, you, Mrs. Aven, the Executive Committee, or the three of you combined, but to me it was the best assembled program and the most outstanding Convention I have ever attended at any time or any place. And so I take this formal way of telling you of my pleasure in the meeting and to thank you, who were responsible for the session.

For once we got to hear our missionaries in a somewhat satisfying degree for it is the very first time they were permitted a gratifying length in which to tell of their work and impressions.

I was especially delighted at the beautiful manner in which the Obituary Committee were allowed to make their report. It was indeed a most fitting recognition of our dear departed ones. It was a happy thought and most fitting that the wonderful white carnations should be sent to the graves of those two foundation workers. Mrs. Bozeman and Mrs. W. R. Wood.

I am anxiously looking forward to receiving the minutes in order to read the reports for until I do that, the Convention is not over with me. I am anticipating a delightful experience as I shall read them, coupling with them the personalities of those who make our reports possible.

With all good wishes to you personally and for all those associated with you that make the ongoing of our work possible,

Very sincerely,

Mrs. W. A. McComb,

Gulfport.

District Meetings

To write at this time concerning our District Meetings requires of us a large degree of faith.

A card from our Mrs. Doughty in the Second District this morning bespeaks her heavy heart. She says "I cannot now even give a thought to the District Meeting; nor consider the Convention." She says Shaw is not yet overflowed, but conditions are terrible, and suffering indescribable. Sure we will all remember to pray for our Second District sisters. And nothing will be left undone that we may do to help comfort them. The time set for the Second District was May 31-June 1, and the place Leland.

The date and place for the First District will be given later.

The following dates and places will doubtless stand:

Third District, Blue Mountain, June 2, 3.

Fourth District, West Point, June 14, 15.

Fifth District, Wiggins, June 9, 10.

Sixth District, Port Gibson, June 7, 8.

Of course all the above are subject to change, because the flood conditions are affecting the entire state. But we still hope to hold these meetings and it is well for us to begin giving time and thought to them.

Dear Miss Lackey:

Please allow me a few words to express my appreciation of the Convention in Meridian. I have meditated much since, and thought mostly along the line of how much there is for us to do as an Organized Body.

I received much information from the programs. They were spiritual in nature, and were planned for the stimulating and upbuilding of our Lord's Kingdom. I feel that every one of us should have this message for our home folks: "Go Forward"; Obey our Lord's command to "Follow Me." I think we women should bind ourselves together as we have never done before, to back a greater missionary force to give the world God's message to them who know Him not.

In Christian love,

Mrs. I. M. Gillaspay,

Union, Miss.

There were 49 added to the First Church, Columbus, as a result of the recent meeting, 24 by baptism, most of them grown people.

Dr. R. Q. Leavell of Picayune will be with his brother, Dr. J. B. Leavell, in a meeting at First Church, Houston, Texas, beginning May 8th.

The report of the Convention will be made by Brother Walton E. Lee and we hope to have a part of it in the next issue of the Record.

Pastor G. C. Hodge writes that the Royal Ambassador banner at the recent State Convention of the W. M. U. was won by Union Church, Jefferson County, R. A.'s and not by Union as appeared in a recent writeup.

Mrs. A. E. Price, widow of Reverend S. W. Price, is now located at Tupelo, Mississippi, Route 1, c/o Mrs. Haly Anderson, and would be very glad to hear from any of her husband's friends.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

You Have Not Received Your B. Y. P. U. Awards

We have been holding some requests for B. Y. P. U. Study Course Seals for "Second Course in Methods" for about three months and the reason we have not filled your requests for them is that we have been out of this seal and it seems impossible to get a new supply. We are hoping, however, to have some of these seals some time and just as soon as they come we will fill all orders we have been holding for these few months. We thank you for waiting so patiently on us and assure you that we are as anxious to send the awards as you are to receive them and we will send them just as soon as possible.

Our List of B. Y. P. U. Study Course Books

Senior Course—
The New B. Y. P. U. Manual
Training in Church Membership
Pilgrim's Progress for the B. Y. P. U.
Training in the Baptist Spirit
Southern Baptists Working Together
The People Called Baptists
The Plan of Salvation
The Books of the Bible
Division I of the S. S. Manual

Intermediate Course—
The Intermediate B. Y. P. U. Manual
Training in Stewardship
Training in Bible Study
Training in Christian Study

Junior Course—
The New Junior B. Y. P. U. Manual
Studying for Service
Bible Heroes

B. Y. P. U. Administration Course—
A General B. Y. P. U. Organization
Senior B. Y. P. U. Administration
The Junior and Intermediate Leaders' Manual

It is the way to get best results in your B. Y. P. U. Have a Study Course. More than one a year is needful, say at least two, one in the spring and one in the summer or fall. You cannot make a mistake in the book to use if you use any in the courses above given. You do the teaching and we will send the awards. The Manual is the first book for a member to take, it deals with the duties of officers and committees.

Tracts! Tracts! Tracts!

Here they are, TRACTS, and they will help you, one for each officer. Write us to send you some of the ones you will use. Associational B. Y. P. U. Presidents will be able to use numbers of all in building the work of their association.

We also have a number of plays. We are glad to send them to you free. They are good for special pro-

grams for associations, conventions, etc.

Free Literature

Order from B. Y. P. U. Dept., Box 520, Jackson, Miss.

The B. Y. P. U. Department of the Church—J. E. Lambdin.

The Aim of the B. Y. P. U.—Arthur Flake.

The Meaning of the B. Y. P. U.—Arthur Flake.

The Associational B. Y. P. U.—What It Is and How It Works.

The B. Y. P. U. Director—T. C. Gardner.

Modern Methods in Senior B. Y. P. U. Work.

The B. Y. P. U. President and His Program—H. V. Hamilton.

The B. Y. P. U. Instruction Committee—W. W. William.

Duties of Vice-Presidents and Membership Committees—J. L. Baggett.

The Corresponding Secretary and the Social Committee—Preston.

How the Instruction Committee Worked in the "Possum Bend" B. Y. P. U.

How to Make the Daily Bible Readings and Weekly Bible Drill Go.

The Chorister and Pianist of the B. Y. P. U.—Robert E. F. Aler.

Gospel Music.

How to Reach and Maintain the Standard of Excellence for a Senior B. Y. P. U.

B. Y. P. U. Work Among Southern Baptists—L. P. Leavell.

After Baptism, What?—Frank H. Leavell.

The Intermediate B. Y. P. U.—How to Organize and Operate It.

Plans for the Junior B. Y. P. U.

The Study Course—Purpose, Value, How Conduct It, Text-books, etc.

The Sponsor—For Junior and Intermediate B. Y. P. U.'s—Hattie Bell McCracken.

The Intermediate B. Y. P. U. Leader—Ina Smith Lambdin.

The Junior B. Y. P. U. Leader—Ina Smith Lambdin.

The B. Y. P. U. Secretary—Arthur Flake.

The Eight Point Record System for the B. Y. P. U.

PICKENS

Brother Huntsberry and Cox came to us for Brother Huntsberry's 180th campaign with ten thousand and six hundred souls saved. He is one of the greatest soul winners I ever came in contact with. I never met him until our revival. To know him is to love him. He taught the people and the pastor of Pickens Baptist Church the value of personal work. He has a system that not only wins souls, but reaches out and enlists the members of the church. He works in a way as to place evangelism on a higher plane, elevates our denominational work and makes the members love their pastor. I have never seen a man crowd so many things in twelve days and be successful with them all.

We had 27 additions to all the churches, 16 to the Baptist, 9 to the M. E., 2 to the Presbyterian. While Brother Huntsberry does not hold a union meeting he knows how to

adjust things to a little town and get results. Many of the people in Pickens say it was the greatest meeting they had ever had.

Brother Cox captured the folks with his first solo and splendid leadership. His work with the Juniors will never be forgotten. Because of his work with them many were led to Christ.

We had great crowds all the time, many coming to church who had not been in church in years. Words cannot express the gratitude that is in my soul for the coming of these two consecrated leaders. I cannot commend them too highly.

—B. F. Collins.

"Revival Gems Number Two" is a sensation. Only ten cents per copy. Large plates and clear type. Fully orchestrated for 14 instruments, for Sunday School and general use. See ad on page 11 of this issue.

An Invitation

We especially invite all high school graduates and other young people of school age to enter our school immediately after the present term closes. In inviting young people to enter our school, we do so because we know that we can give them a type of preparation for business employment that will put them in line for a good position with constant opportunity for advancement.

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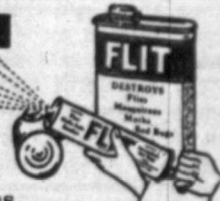
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"The yellow can with the black band"



UNITY OR DIVISION, WHICH?

Much talk and little getting together are being agitated today among Southern Baptists. We are losing sight of the value of being "workers together with God." Too many are trying to stir up strife rather than establishing peace and unity. We must not lose sight of our main work as professed followers of Christ. Jesus gave us Baptists a mission and task that He gave no other denomination nor church and we are individually responsible to Him for the carrying out of this commission. We must not permit any issue to side-track us for ours is the Lord's business. May I mention just two or three things over which some are worried and then say a word about getting together.

I noticed that Modernism in all its forms is disturbing some brethren. Evolution is especially popular from the pens of many. And from the way a lot of us act this destructiveism is getting a little too much free advertising. Modernism nor evolution is not to be feared half as much as that inconsistent life and influence of that "pious, godly" (?) church member who does not try to be honest nor decent; who engages in Sabbath desecration, fornication, drunkenness, dances, bridge parties, gambling, revelings of all kinds. The Lord's greatest enemy is professedly friendly toward Him. Was not Judas, the traitor, a professed follower of Christ? We must make this cleaning a local church affair. Naturally, Modernism leads to infidelity, atheism and so on. God has said "The fool hath said in his heart there is no God." And since Evolution teaches this foolish doctrine, the mystery to my mind is why do so many "sweat, fume and foam at the mouth" over fools when there are thousands who are longing and begging for the Bread of Life. Had we better not unite and heed the Macedonian Call?

Some are bothered about our organization or machinery. We may have enough or too much machinery, be that as it may, but we do not have enough machinery somewhere—and that somewhere may be hard to locate—to land missionaries in all places where they should be. Maybe we can get some valuable suggestions from our Efficiency Committee and maybe we can get better instructions from God's Word. Our main organization and machinery, I fear, at home. We are too efficient with the Lord's money at home and not efficient enough away from home. From the reports I understand our missionary and benevolent contributions have gradually fallen off for the last six years while our home contributions have increased by leaps and bounds during the same period. Some have forgotten that Jesus stamped His missionary endeavor as world wide. We are contemplating a new church building right away. Some of my membership have suggested that we are "exempted" from missionary and benevolent work during the construction of our building. I im-

mediately objected. Let us still worship in an old one-sided dilapidated house rather than my church fail to be a world wide witness for Christ. Our contributions will be the means of saving many souls for the Master and one soul saved is worth more than all the church buildings. Brethren, let our machinery be more active and efficient for Jesus in the foreign land.

Many of us are worried over our Denominational debts and well that we are. They were brought on by some not keeping faith with God. But we are responsible for them. We authorized them through our agencies. There is but one thing to do, that is to meet them like true believers of the Lord. May we not be united in this task? The worrying over our debts to the banks should not bother us at all in comparison to our debts to God. If we pay God we would have no debts at the banks. May we not be united in paying God?

There is nothing that would so unite us as preaching the Gospel in its purity and living its teachings. One of the last prayers of our Master was that His followers might be one. I am afraid many of us do not regard that wish and prayer. It seems rather hard for some people to learn that "united we stand but divided we fall." The last word of our Saviour was to "preach the Gospel to every creature." "It pleased God through the foolishness of preaching to save them that believe," and "How can they preach except they be sent?" How can they be sent if we refuse to send them? I wonder how our Father feels over the return of so many missionaries with no home to return to the fields white unto harvest. How do you feel, my brother, my sister? Would it be worth while to do without that car, dress, hat, trip and other luxuries for another year in order for Southern Baptists to unite to send out witnesses for our God? Try this and experience the joy it will bring you. I believe we are neglecting the main uniting link—prayer. Prayer can move the Throne of Heaven and weld people together as nothing else. A thing is not on our hearts until we agonize with God and spend a few sleepless hours at night. What about setting aside some Sunday as a Day of Prayer for the unification of Southern Baptists and laying our missionary and benevolent work upon our hearts?

GEO. S. JARMON,
Ruleville, Miss.

MISSIONS AND TITHING

A few weeks ago I read an article in the Record from Bro. E. L. Wesson, which impressed me quite favorably, and like him, I find people reserve the right to say where their offering shall go.

Personally I believe in TITHING—Paying the tithe, not giving it if only our people would get away from the idea of giving the tenth to the Lord, and take to correct view of PAYING the Tithe.

As a country pastor, I find that many consecrated Christian men

and women endorse Tithing, and Missions, but contend that they oppose some one else making the allocation of their Tithe, or payment to Missions.

I know of many who pledged to the 75 Million Campaign, and who paid for one or two years, and then refused further payments because all the payment was not being used for State, Home and Foreign missions.

Many seriously object to making contributions to Colleges, Hospitals, and Annuity Board, and because part of their offering was going to these, refused to further make their payments, and for the past few years I find many refusing to even promise anything for the same reasons.

True many people like to find an excuse, yet I feel that excuses should be removed, as far as possible, and in asking our people for subscriptions and payments they should have an absolute right to say just where their money was to go and for what it is to be used, allow each individual to make his own allotment of his payment.

I honestly believe if this were done that Home, Foreign, and State Missions would each receive much more than they are now receiving, and all the other interests would receive fully as much as they are now receiving.

Personally I am insisting on such people as oppose the unified plan, to make their offerings and specify just what they want their offering used for, and I find that many of them think that under the unified plan their offering would be allocated by the Board just as though they had made no specification.

I am so very much interested in the Mission work of our boards, and how it grieves me to know the Foreign Mission work is being held in check for lack of funds with which to send missionaries to the fields.

Our blessed Lord commanded us to look on the fields and see that "they are white already unto harvest". We look, we prayed "the Lord of the Harvest to send laborers" he has answered our prayers in sending men as Preachers-missionaries, and now it is hard to think that our Great Board is without the necessary funds to send them on to the work.

"How shall the Heathen hear without a Preacher" "how shall they preach except they be sent" and how shall they be sent without funds.

Can we not in some way remove every obstacle—every shadow of an excuse, by making direct appeals to our people for funds to be used only for Missions, and then at another time make special appeals for contributions for Hospitals, Schools, Ministerial Relief, Orphanages, and so let the people contribute to what

they wish and omit contributions where they do not want to contribute.

All the last named institutions are good, they need support, and we have many who will gladly support them, but there is no way of making people support them that do not want to, and in the effort to get all people alike to support them, the real mission of carrying the Gospel Message to a Lost Country must suffer for lack of funds.

Hoping that soon our Tithing and Missionary offerings may be so solicited that all people everywhere can make their payments and feel assured that such payments will go directly where they want it to go, and be used for the betterment of our Great Missionary interests,

I am, Sincerely yours,
JOHN H. HEATH,
New Albany, Miss.

A contributor wrote it "Multum in Parvum". It was set that way in the heading. We made the eleventh hour correction telling the compositor to make it "Multum in Parvo." We left it with the compositor and the edition was printed "Multum in Parvom." Yes, we know a little Latin and we know a little Greek, and a little French, etc. Also we can read proof—though neither we nor anybody else can read proof while there is a stream of visitors from and with whom there is an eternal yow-yow of talk. If we had a seven story building and could get our proof reader up into a top loft without an elevator, where nobody could get to him, we could solve the proof reading difficulty. Even then the far-off "printer," that all the public blames for evil in composition and to whom the blame often does not belong, has a way of doing his own share of service to the imps of the types. Witness "Multum in Parvom." At that we resolve every week to have a paper next week cleaner from typographical faults. Hope springs eternal in our breasts, but oh, its full fruition is deferred! —Western Recorder.

"Mandy, you didn't call for our wash for two weeks, yet you sent me a bill for it just the same."

"Yas'm. Ah done tuk a two-week's vacation wif pay."

Do not forget that Samuel W. Beazley & Son, Chicago, Ill., are leaders as hymn book publishers. Their books can be ordered from your own Denominational book store. See one of their new books advertised on page 11 of this issue.

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Teach Them To the Children

64. Happy is that people whose God is the Lord, Ps. 144:15.
65. He that glorieth, let him glory in the Lord, II Cor. 11:17.
66. Happy is the man that findeth wisdom and the man that getteth understanding, Prov. 3:13.
67. He that winneth souls is wise, Prov. 11:30.
68. He that giveth unto the poor shall not lack, Prov. 28:29.
69. He healeth the broken heart, and bindeth their wounds, Ps. 146:3.
70. He shall give His angels charge over thee to keep thee in all thy ways, Ps. 91:11.

"THEY ARE GOOD WAGONS"

Even before Jimmy Bradshaw was grown, people around Buckeye Bridge had come to consider him better than herb tea or a bottle of tonic for some symptoms. Whenever a fellow had a bad spell of the blues, he sent for Jimmy to come and stay all night, or went and spent the night with him, or at least managed to ride with him to town or walk a few rounds with him in the cornfield.

Not that Jimmy was very funny, for he was not; nor that he gave good advice, for he seldom gave any. But, somehow, when he had been with a fellow an hour or two, it did not seem likely that the twinge of rheumatism in the right leg would make him a cripple for life, or that the cough would run into consumption. Jimmy had a marvelous effect upon the weather, and the Government too. After he spent the evening with a farmer, it seemed next morning that the season was almost sure to be a good one, and not likely that Congress would pass enough bad laws to ruin the Government.

In fact, no matter how deep a fellow was in the dumps, with the world and the flesh and the Government on top of him, a few hours with Jimmy brought him to the surface. Hence they called him Cheer-up Jimmy.

Jimmy looked out of the window thoughtfully.

When, at twenty-two, Jimmy left the farm and went to Neosho to work in the wagon-factory, his nickname followed him and in less than a month he was known to everybody in the shop as "Cheer-up."

His influence on his fellow-workmen was even more marked than it had been on his farmer neighbors. Not that there was any open expression of affection for Cheer-up; it would have taken a keen observer to detect his hold upon the men, for Jimmy was no story-teller, and no group of boisterous laughers ever gathered around him. But he never sat down to his dinner that some of them did not bring their pails and

eat near him; usually one or two walked to town with him after the whistle blew, and not many evenings passed that some of the fellows did not drop in to chat with him.

Even strangers who visited the factory were unaccountably drawn to the man at Bench 4. Jimmy's face was pleasant, his eyes clear and his hands sure, but it was not these that attracted the visitor. In fact, as one watched he became more absorbed by the work than in the man; he felt himself interested in the very shavings, the wood looked good to him, the tools seemed admirable and the business of wagon-making appealed to him as vastly important.

In less than a year Jimmy had become a skilled workman, and knew a great deal about the factory side from his own work. One day at noon, as he started to town, he overtook a stranger whom he had seen with the manager that morning. They passed the greetings of the day and the stranger got into step and walked down the street with him.

"I've been looking over the wagon factory," He pointed his thumb back over his shoulder. "Come up to buy some wagons for my store—I live in Oklahoma—but we didn't trade."

"They are good wagons," said Jimmy.

"Ever use one?"

"No, but I help make them—I work there."

"Oh!" said the stranger.

"If you'll come back with me, I'll show you."

Now, the man had already been through the factory, but somehow, he wanted to see it again with this young man. They turned and went back. Jimmy showed him every piece of timber, every tool and machine, the oils and paints, and explained every step of the work.

"They are sure good wagons," he added simply.

The manager was much surprised, on his return, to find the customer he had given up back at the office, and still more surprised when he placed an order for a hundred wagons. But he did not know he owed the order to Cheer-up.

The third year that Jimmy was in the factory, the manager became despondent. Things had gone wrong. Competition was fierce, and some larger companies were trying to drive them out of the market. One by one, they had lost their customers, until the prospects were gloomy indeed. If things went this way much longer, the shops would have to close, and that meant two hundred men out of work, and heavy loss to the factory owners.

One day he sent for Jimmy to come to the office.

"Bradshaw," he said, "Wilkins was

here yesterday—gave me a good order, the first we've had for some time—and, while here, told me why he changed his mind two years ago. I want to thank you."

"Don't mention it," said Jimmy.

They fell to talking about wagons and trade and things in general. After Jimmy had gone back to his work, the manager saw that the prospect was not nearly so gloomy as he had thought. But it was not until night, when he recalled the sudden change in his spirits, that it occurred to him that the workman had anything to do with it. Then he recalled Jimmy's nickname.

The next day he sent for him again, and, on one excuse and another, kept him in the office several hours.

"It is strange," he said to himself when Jimmy had gone, how that fellow clears things up. It is not what he says, either."

After that he detailed Jimmy to show visitors and prospective customers through the factory and noticed that almost every customer that Jimmy handled purchased wagons.

One afternoon the manager sent for Jimmy to come to the office at closing time.

"Cheer-up," he began, "I don't understand it."

"Understand what?"

"How you convince these fellows that our wagons are the ones to buy."

"I don't," said Jimmy. "That is," he added, "I don't try to. I don't think anything about it. I like the wagons, and I like to show them that they are good wagons."

"Cheer-up, I believe you can persuade even me to buy a wagon."

"By the way, Cheer-up," he added, as they arose. "I've just had you appointed as office salesman."

"Thanks, said Jimmy, and put out his hand. "It's a good job, and I'll take it. I like to sell them. They are good wagons."

"Yes," said the manager, feeling a strong, new faith and pride in the business, "they are good wagons. You will sell them, too. Besides, I like to have you around. You do me good."—Wm. H. Hamby, in Young People's Weekly.

A MEANINGFUL DAY

On the third Sunday in March it was my privilege to be with Dr. C. C. Carroll, Professor of Bible Doctrines in the Baptist Bible Institute, at his church at New Sight, near Brookhaven, Mississippi. Two events made the day of more than ordinary significance.

First was the Commencement of the flourishing Agricultural High School at New Sight, of which Prof. O. F. Grantham is Superintendent and Prof. Mayfield is Principal. A large audience gathered for the Commencement exercises. Four fine young men and an equal number of young women belonged to the graduating class. An elegant dinner was served on the ground to a multitude of friends and visitors.

In the afternoon appropriate services were held at the laying of the corner stone of the new Baptist

Church. This church is built hard by the Agricultural High School and is a modern, up-to-date, brick edifice costing approximately \$20,000.00. It was my happy privilege to preach the Commencement Sermon and make an address at the laying of the corner stone of the building which is now being put under roof.

Other Baptist ministers present and taking part in the corner stone laying were Rev. J. A. Taylor, pastor of First Baptist Church, Brookhaven; Brother Flint, pastor at Summit; and Rev. W. B. Holcomb, pastor of several near-by country churches and father of Rev. H. R. Holcomb, pastor of the First Baptist Church, Mansfield, Louisiana, and Rev. Luther Holcomb, pastor of the First Baptist Church, Sherman, Texas.

Dr. Carroll has made a most profound impression not only upon the church, which was organized under his ministry, but upon the entire community.

The place is properly named: "New Sight"—new vision; and the people are seeing things preeminently worth while and are moving forward in a marvelous way agriculturally, educationally and spiritually.

As a Bible teacher, minister of the Gospel, leader in constructive work locally and denominationally, Dr. Carroll's name will be perpetuated in the hearts of the people in the community where he is laboring so effectively. Without his knowledge or consent the Building Committee had his name engraged upon the corner stone, symbolic of the way it is written upon the hearts of young and old far and near.

It is worthy of note that when the church was organized it committed itself definitely not only to our historic and Biblical faith as Baptists, but to our organized work in the District Association, State Convention and Southern Baptist Convention.

Most delightful memories do we cherish of this epoch-making day in the history of one of our most progressive rural communities.

—B. H. DeMent.

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Sunday School Department

SUNDAY SCHOOL LESSON FELLOWSHIP WITH THE RISEN LORD—John 20:1-10; 21:15-17.

Our lesson discloses Peter to us, emerging from the terrible darkness which had overtaken him. He is moving in the dawning of a new day, the resurrection day of his hopes that were dead, and interred in Joseph's new tomb with the dead body of his Teacher and Lord; not only the first day of the week, but the first day also of a new era "in the world's history."

1st. "Now in the first day of the week cometh Mary Magdalene, early while it was yet dark, unto the tomb and seeth the stone taken away from the tomb. She runneth, therefore, and cometh to Simon Peter, and to the other disciples, whom Jesus loved, and saith unto them. They have taken the Lord out of the tomb, and we know not where they have laid him." (Verses 1-2) Mary did not go to the tomb alone, other women went with her (See Matt. 28, Mark 16). Dismayed and surmising only the worst at the sight of the empty tomb, and the absent body, Mary ran to find Peter and then John, and tell them of her discovery. Her story was a sad one. The solution of the empty tomb and the absent body she found in the malignant hatred of the enemies of her Lord, who were not satisfied in destroying his life, but had wreaked their vengeance upon him in rifling his tomb and bearing his body away to conceal it from his friends, or destroy it. Her message to Peter and John hurried them to the tomb to verify her startling statement.

2nd. "Peter, therefore, went forth and the other disciple, and they went toward the tomb. And they ran, both together, and the other disciple out ran Peter and came first to the tomb, and stopping and looking in, seeth the linen cloths lying; yet went he not in. Simon Peter, therefore, also cometh, following him and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin that was upon his head, not lying with the linen cloths, but rolled up in a piece by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. So the disciples went away again unto their own home." (Verses 3-10) Though John outran Peter, being probably younger and more nimble than he, lacking the impulsive courage of his comrade, paused at the mouth of the tomb. "As he stooped and peered, Peter broke into the sepulchre after him, and with characteristic impetuosity, leaped down and examined the grave. It was indeed empty, but its condition was puzzling. If the body had been stolen, the mafauders would have taken it away in its coverings; but these

were lying flat as though the body had evaporated, and the napkin, which had been bound about his head, covering his face, was lying apart from the linen where his head had rested, still retaining its fold." The ocular evidence was such as to forbid any other than the conclusion that Jesus had risen from the dead. The tomb was empty, and the empty coverings, lying where they were, as the investiture of the lifeless body of their Lord forbade the surmise of Mary that the body had been removed by either friend or foe. In the light of irrefragable evidence, they left the tomb with an unshaken conviction that Jesus had been raised up from the dead, that the resurrection of the Lord Jesus as a fulfillment of Scripture, had not, till now, dawned upon their minds. Peter and John were called to exercise their judgment on the facts before their eyes. They reached the only possible conclusion that Jesus had risen from the dead, and this conclusion was in perfect accord with the teaching of the Lord, and confirmed by the express teaching of the Scriptures, whose meaning they had failed to grasp.

3rd. Peter comes before us again as the central figure in one of the most interesting and profitable episodes found among the dramatic incidents of his life. The scene is on the shore of the Sea of Galilee. Peter and six of his fellow disciples had spent the night at their old trade. They had fished all the night through and caught nothing. At early dawn, they caught the sight of a figure of one standing upon the beach, whom they did not recognize. A voice came, asking if they had caught anything to eat. With a despondent note they answered, "No". The voice came back, "Cast your net to the right side of the vessel, and ye shall find." In response to this bidding, they cast to the right and instantly the net was filled with fishes, so they were scarcely able to draw it in because of the multitude of fishes, a hundred and fifty three. Quicker to discern, but slower to act, John said to Peter, "It is the Lord." That was sufficient. The impulsive warm hearted enthusiast, as he was, Peter girded about his loins his fishermen's tunic, leaped into the waters to swim across the waters that separated him from Jesus, cast himself at his feet. His comrades were slowly dragging the severely strained net, burdened with the heavy draft of fishes. A fire was burning on the strand, and by it lay some bread and upon its glowing embers were some broiling fish. He bade them bring of the fish they had caught. There must be no lack of food for these hungry toilers of the sea. Conscious that they were in the presence of their risen Lord, overcome with awful reverence, they

durst ask him no question. He bade them come back and break their fast. The meal was probably taken in silence. All may have wondered what the sequel would be. The silence is broken, not by some bits of general instruction, not by withering rebukes for past delinquencies on the part of the entire group, but Jesus breaks the silence by a personal direct question to Peter, thrice repeated. "So when they had broken their fast, Jesus saith to Simon Peter, Simon, Son of John, Lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him a second time, Simon, Son of John, Lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, Son of John, Lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (John 21:15-17).

1. The first question, whether he "loves him more than these." As to what "these" refers, there is some doubt as to whether it means, "Do you love me more than 'these' other disciples love me, or does it mean Do you love me more than you love these other disciples? Or, once more, Do you love me more than the nets and boats and your old calling of the fisherman? Scholars are divided. It seems highly probable that it harks back to Peter's old boast. "Although all shall be offended, yet shall not I."

The bitter experiences through which Peter had passed had broken down his self-confidence. In the deepest humility, he leaves off all boasting of his superiority in his reply. Besides, he does not employ in his answer the more lofty word for love "agapan," denoting the deepest honor, the purest devotion and esteem and highest regard, and substitutes a weaker word, "philein," expressive of the warm human affection of his heart.

2. The second time Jesus leaves off the "more than these," whether to alleviate the painful humiliation of Peter, we cannot tell. Peter is prompt to reply and appeals to the personal knowledge of Jesus as confirmatory of his reply—"Yea, Lord, thou knowest I love thee." Peter's reply was not an insinuation that Jesus had asked him a gratuitous question, the answer to which he could find in his own perfect knowledge of him, but it came of his feeling of incompetency to decide absolutely a question so personal and searching.

3. Peter had thrice denied his Lord. It was fitting that he should thrice confess. In repeating the question for the third time, Jesus employs the word for love which Peter had chosen, expressive of his warm, personal affection of his Master. Peter is deeply humbled and distressed that Jesus should ask him the third time, "Lovest thou me?" He exclaimed, "Lord, thou

knowest all things; thou knowest I love thee."

With Peter's answers, there followed the three-fold injunction assigning him a special function. (1) "Feed my lambs." (2) "Shepherd my sheep." (3) "Feed my sheep." Peter's love for his Lord was an expression of his shepherd heart. Peter's denials had not lost for him the possibilities of a high and useful service. The countless numbers of the flock of God called for the shepherd's loving care. They must be supplied with food, they must be cared for, guided, protected. Jesus found in the impulsive, warm hearted, enthusiastic and often wayward Simon Peter, the man of the shepherd heart. The subsequent history of Peter and the light thrown upon the subject by Peter's language, I Peter 5:2-3, "Tend the flock of God that is among you, not of constraint, but willingly, neither for filthy lucre, but of a ready mind, not as lording it over your charges, but proving examples to the flock", go to show that Jesus did not mean to invest Peter with superior prerogative over his fellow apostles, in the exercise of pastoral oversight. He represents the pastoral, or shepherd type.

1. The chief qualification to this high function is a warm, enthusiastic, personal love for the Personal Lord and Savior, Jesus Christ, a love the circuit of whose vision is filled with the presence, power and authority of the Personal Lord, and a glad surrender of the life to his will and work.

2. The nature of the pastor's work is indicated in the use of the words, "Feed," "Tend," "Shepherd," "Lambs," "Sheep." The shepherd, pastor, is to think for the sheep, and not with them. The flock is not set over the shepherd or pastor, but the pastor is over the church.

3. The pastor is to feed the flock, in which the Lord has set him, as bishop, shepherd, overseer, superintendent, Teaching, instructing, exhorting, advising and directing make up the work which is laid upon the pastor's heart.

4. The shepherd is never to compromise his high calling by engaging in "butting match" with any member of his flock. Those who have been foolish enough to engage in such a diversion have invariably been put out of the ring. May such wholesome results continue as the reward of so gross a perversion of the sacred function of the Lord's shepherds.

"I suppose, poor fellow, it was poverty that brought you to this prison cell?"

"On the contrary; I was just coining money."—Baptist Courier.

Boss: "Say, where in blazes are you two worthless niggers going? Why don't you get to work?"

Mose: "We'se workin', Boss. We'se carryin' dis heah plank up to de mill."

Boss: "I don't see any plank."

Mose: "Well, foh de Lawd's sake, Sam, ef we hain't gone and clean fohgot de plank."—Montezuma Echo.

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East Mississippi Department

By R. L. Breland

Notes and Comments

Eld. L. E. Roane has resigned the work at Dividing Ridge, Yalobusha County, and has accepted a unanimous call to the work at Hopewell, same county.

Pastor C. T. Schmitz reports a good day at Pleasant Grove, Yalobusha County, the fourth Sunday, and the best offering for missions ever made by that church.

Mrs. H. C. Rush, in a personal letter, writing of Hazel Church near Lake, Miss., of which she is one of the leading members, says that an evergreen prayer meeting is one of their best efforts now. That is splendid. She also reports that her father and mother, Bro. J. E. Graham and wife of Beulah Church, Newton County, are in poor health. May the Lord bless these aged saints.

Dr. H. M. King of Calvary Baptist Church, Jackson, is doing the preaching in a revival meeting now in progress with Water Valley Church, Eld. J. G. Lott, pastor. An Italian singer from Chicago, a converted Catholic now a Baptist, is leading the singing in a fine way.

District No. 1 B. Y. P. U. Convention, Yalobusha County, will meet with Scobey Baptist Church at 2:00 p. m. the third Sunday in May. Bro. T. T. Gooch of Oakland is vice-president of this district and will be in charge of the meeting.

The church at Wayside, Yalobusha County, of which Rev. L. E. Roane is pastor, has recently organized, or rather reorganized, its B. Y. P. U. It will give a demonstration at the District Convention at Scobey. Schoona Valley, the same county, has organized a thriving Junior union. Miss Denley is leader.

The death of Rev. W. P. Price was quite a sorrow to this writer. He knew him years ago before he left the state and has been meeting him since his return. He was considered one of our strongest and safest preachers. May the Father comfort the sorrowing.

The little Baptist Church, Mt. Gilead, in Yalobusha County, where the writer has been giving an evening appointment for this year, made a nice offering to the Budget this month. The pastor could not be there on this special occasion, so Deacon G. E. Denley of Elam supplied for him. Good deacons who are ready to serve anywhere are an asset indeed.

While we are sorry to lose Rev. J. M. Metts from this part of the state—he goes from Durant to Columbia May 1st—but we are glad to have his brother, Rev. I. F. Metts,

come to Goodman, West and Vaiden as pastor of these good churches. If he is "a chip off the old block" he will do.

I am now reading "The Hebrew Monarch", one of the series of volumes by Dr. B. H. Carroll on "An Interpretation of the English Bible". It is well worth the reading. His interpretation is plain and sound.

My heart goes out to my dear friend and brother, Rev. J. G. Chastain, in the death of his good wife, which occurred some weeks ago. Bro. Chastain has done noble work as missionary and in other ways and his noble wife has ever been a sympathetic helper in all his work. May the Lord comfort his dear heart as the sun of life casts lengthening shadows adown the valley to his rear.

The death of Rev. Solomon L. Ginsburg removes one of our most faithful missionaries from the stage of earthly activities. He has been faithful to every trust and now he has gone home to begin to enjoy the rewards of his faithfulness. His "treasures in heaven" will be abundant.

It Hurts

While waiting at a cafe not long since for my order to be filled I heard a conversation that put me to thinking. The waitress was a pretty girl of some eighteen summers and she was talking to a young man of some years her senior. It was not a private conversation, so there was nothing left me to do but to hear it. The subject of marriage came up in a general way and the young man said that he had been married, but his woman seemed to like some other man better, so she left him. One little child had come to this union, which in the court proceedings was left with the mother, but the father was to keep it part of the time; but according to his statement the woman had stolen the baby and ran off with it, where he did not know. The young lady then remarked that there was never to be any marrying with her, for she seemed perfectly disgusted with the whole matter. She then explained that her father and mother had separated and were living apart.

Here were two sad stories, and I began to ask myself, who are the ones who are really hurt by the abundance of parting and divorces that we are having all over the land today; and I answered my own question by saying to myself that the children in the case are the real sufferers. They are often left without a home and are scattered from post to pillar. They go through life ashamed and cramped so that life is never worth much to them and they are worth but little to the world. The suffering and shame that have come to children because the many shameful deeds that have been done through separation and divorce cannot be reckoned. It is one of the most ruinous and shameful blights upon us today; and the shame of it is that it is growing worse all the time. In a few years,

if it continues to increase as it has for the last few years, such a thing as a happy home and marriage loyalty will be practically unknown even in Christian America.

When the sanctity of the marriage vow is no more the home and home life will be destroyed and that means the destruction of our nation. Some one has said that we may destroy all other institutions, if possible, but if the Christian home remains we can rebuild them; but when the Christian home is destroyed every other institution goes with it to destruction. Therefore, in face of the rapid decay of the homes in America, I tremble for the future of our boasted land of the free. I am not a pessimist, but facts are facts for all that. There must be a reform along this line or soon it will be too late to reform.

When we study the downfall of all the great nations of the past, and all of them have fallen more or less, we can trace their ruin to this one thing—loss of respect for the home, for the marriage vow and the looseness in social life, all of which make the decay of the home. May the God of all grace save us before His wrath can bear no more of our sinfulness and destroys us. There is a limit beyond which the wrath of God will not let us go, and at the present rate of travel we will soon get there.

First Commuter—Hallo! On bad terms with the wife, eh? There she is sticking out her tongue at you.

Second Ditto—Oh, that's all right. She gave me a letter to mail and she's merely reminding me that I must put a stamp on it.—Boston Transcript.

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WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING
WAYNE ALLISTON, SUPERINTENDENT

Jimmy had been sent to bed by his mother for using profane language. When his father came home she sent him upstairs to punish the boy.

"I'll teach that young 'un to swear," he roared, and started up the stairs. He tripped on the top step and even his wife held her ears for a few moments.

"You'd better come down now," she called up after the air had cleared somewhat, "he's had enough for his first lesson."

NOTICE OF DISSOLUTION

Of the Criterion Shoe Company, a Mississippi Corporation, Domiciled at Jackson, Mississippi

The undersigned stockholders of the Criterion Shoe Company, a corporation created and organized under the laws of Mississippi, domiciled at Jackson, Mississippi, desiring to surrender the Charter of said corporation, hereby call a meeting of the corporation to be held in the office of Fulton Thompson, on the second floor of the building 118 North Congress Street, Jackson, Mississippi, on the 16th day of May, 1927, to vote upon, for or against, the dissolution of said corporation, and if two-thirds of the said stockholders at said meeting shall vote for the dissolution of said corporation the stockholders shall further then provide for and authorize the institution of judicial proceedings to dissolve the said corporation as required by law.

L. Lewine.
I. Lewine.
R. K. Warnack.

Save

A part of your income every month. Bank it with us and we will make your savings work for you night and day.

We pay 4% on Savings

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

MAKING ENDS MEET

(By An Old Minister.)

On one occasion the old minister was visiting in a home when he noticed the baby of the family lying on its back on a pallet on the floor with one of its chubby little feet in both hands trying to put its big toe in its mouth. After quite a struggle it succeeded, and then seemed to be having "the time of its life." I said to my host: "The baby has succeeded in doing what some of us grown-ups find it right hard to do." He asked: "What is that?" I replied, "It has made ends meet."

When one's liabilities are greater than his assets he is not making ends meet. When one's expenses are greater than his income, he is not making ends meet. In this case, it is one's duty to reduce expenses or increase the income, or both. It is a Christian duty to keep out of debt—to "owe no man anything." Some things necessary to make ends meet:

1st, Labor. Everyone who is physically able should do some kind of worthwhile work. A writer has said: "Happiness belongs, not to the luxurious man of wealth, nor to the restless votary of fashion, but to the middle ranks of society, who, along with the comforts of life, have regular and important employment." The Master taught the dignity and importance of labor. He said: "My Father worketh hitherto, and I work." The inspired apostle declared that those who would not work should not eat. While labor is commended, idleness is condemned. The sluggard is directed to the tiny, busy ant to learn lessons of industry and thrift. Proverbs 6:6-11, Solomon gives a graphic picture of the results of idleness: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone walls thereof were broken down." The home in which the slothful man lives is permitted to rot down and fall to pieces. Ecclesiastes 10:18. 4. Prosperity and happiness are unknown to the habitually idle and slothful person. It is said that "the mind is like a mill that cannot stop grinding. Give it something to grind, and it will grind that; otherwise, it will continue to grind on, but will grind itself away." It is also said that, "the rust of idleness consumes faster than the friction of labor wears." The writer's aged grandmother taught him, when a little boy, that: "Satan finds some mischief still for idle hands to do."

2nd, Economy and good management are necessary to make ends meet. It is said of a good man that "he will guide his affairs with discretion." "He that is slothful in his work is brother to him that is a great waster." Idleness and wastefulness are twin brothers. Please follow me to say by way of parenthesis, that while there is not much waste of material in the making of the clothing of our dear good women, God, bless 'em, yet the little that they do wear is priced

high as well as cut high.) The appalling waste of money by multitudes of our people, not only in the matter of dress, but in the way of amusements, entertainment, Etc., is doubtless keeping many from making ends meet.

Someone has said: "Have the courage to wear your old clothes until you get able to pay for new ones." Some years ago there lived in England a preacher whose talents and learning were such that he would have been welcomed to the pulpits of the rich and the cultured, but being a Baptist from conviction, he cast his lot with "the little flock" of baptized believers, and lived as best he could on the meager salary they were able to pay. At one time, not being able to buy a new overcoat he had his tailor to take his old one and make it over, so that the inside, which looked new and clean, would be on the outside. In speaking of it, he said he "thanked God that he was not a 'turn coat,' if he did wear a coat that was turned."

Mr. Spurgeon makes John Ploughman say: "Hundreds would never have known want, if they had never known waste. To keep debt, dirt and the Devil out of my cottage, has been my greatest wish ever since I set up housekeeping."

3rd, To make ends meet one should honor God with at least a tithe of his income. If one faithfully observes the before mentioned rules of industry, economy and thrift it will not be so difficult to honor God with one's substance and the first fruits of the increase. There is nothing more clearly taught in the Scriptures than that God will abundantly bless, in temporal and in spiritual things, those of His people who practice industry, economy and thrift, and who contribute liberally to advance the interests of His Kingdom. Like the baby with its big toe in its mouth, it affords one great pleasure to "make ends meet."

AMONG THE CHURCHES

W. D. Powell

It was my happy privilege to speak at Mississippi College today on the achievements in our great Foreign Mission work, and our imperative needs. This is one of our great institutions which has sent to the foreign field some of our very best missionaries. The growth of Baptists on our foreign mission fields has been commensurate with the marvelous growth of the Baptists in Mississippi. One wonders at the number of splendid buildings which have been erected on the campus in the past two years. The faculty and student-body are doing fine work.

I speak tonight on Foreign Missions for Dr. Hewitt at the First Baptist Church. The handsome new church edifice nears completion. It is superb in all of its appointments and will cost more than half-million dollars. My mission is to give facts, figures and information that will be informing and stimulate our people to give generously to the Unified Budget, from which the Foreign Mission Board receives its pro rata.

I do not take collections. I stress stewardship, tithing and prayer wherever I go.

Last Sunday I spoke morning and evening for the First Church, Mayfield, Ky. This is one of the largest and most profitable churches in Kentucky. The Sunday School numbers 1,600, more than a thousand members have been added to the church during the pastorate of Rev. Arthur Fox. Sunday morning he tendered his resignation, having accepted a call to Morristown, Tenn. His success has been very marked. In the afternoon I spoke at a country church.

The last Sunday in March I was with Dr. W. O. Anderson, First Church, Tulsa, Okla., at the opening of their great auditorium. It is one of the handsomest and largest in the South. It cost more than \$300,000.00. The brethren contributed in cash \$4,000.00 more than I was asked to raise. The church has some 2,000 members and the Sunday School numbers 1,500. I asked the Sunday School classes and departments to place \$2,000.00 cash on the table and they gave \$2,997.00. Two other units will be built later and the total cost will be six or eight hundred thousand dollars. This was the 695th church I have dedicated.

There is every indication of a record breaking attendance at our Convention in Louisville. We want harmony or constructive program and no time wasted in useless disputations.

TO THE BROTHERHOOD

(By W. A. McComb.)

For several years Dr. W. T. Lowrey of Gulfport, Miss., has been so engaged in educational work that he has had no time to give in "Protracted Meetings," even during the Summer. But now he has his work so arranged that he will have open dates after June 1st, and will be in a position to consider invitations for meetings or supply work.

To any who may not have heard Dr. Lowrey preach in the last few years, I want to say, he has the vigor, pep and evangelistic power that has always characterized his preaching. He is one of the South's greatest preachers, and those pastors and churches that are fortunate enough to secure his services this Summer have a blessing in store for them.

Address him at Gulfport, Miss.

TRAIN THE CHILD

Prov. 22:6—Train up the child in the way he should go; and when he is old he will not depart from it.

Shall we train our children to fight? Matt. 5:39—Whosoever shall smite thee on thy right cheek, turn to him the other also. Rom. 12:19—Vengeance is mine; I will repay saith the Lord.

Read I Peter 2:21—, I Cor. 4:12—Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat.

Rom. 12:17—Recompense to man evil for evil.

A subscriber.

IN MEMORIAM

Obituary

Mrs. Mattie McMurray Curlette died Jan. 19, 1927, after a long illness. At the close of the day she gently closed her eyes to open them again in heaven. She was 78 years old. Most of her long and useful life was spent here. She had been a member of Magnolia Baptist Church many years. She loved her pastor, loved her church and loved her Savior. She reared a large family. Two sons, three daughters, three grandsons and three granddaughters survive. Her life was one long, continued sacrifice, her sorrows were many, her reward is great. Her funeral was conducted by her pastor, Rev. W. P. Price.

—Ruby V. Roberts,
Magnolia, Miss.

Obituary

Deacon Albert E. Roberts died in Bogie Chitto Feb. 5, 1927. He was born at Woodville, Miss., Jan. 3, 1845. He joined the Baptist Church when a young man, was ordained a deacon shortly after. He subscribed for The Baptist Record when first converted and had never missed a copy up to his death. He was married to Mrs. Elizabeth Taylor Dunn 58 years ago. He reared two stepdaughters and two adopted sons. They rose up and called him blessed. He leaves an aged, devoted wife, one daughter, one son and a number of nephews and nieces to mourn his going. Their loss is his gain.

—Ruby B. Roberts,
Magnolia, Miss.

Obituary

Mrs. N. B. Fisher, who recently passed away at the home of her daughter, Mrs. Susie Fisher Thompson, at Brookhaven, Miss., was before her marriage Miss Lucy Mims. She was born March 8th, 1862, at Utica, Miss. Was the daughter of Mr. and Mrs. G. W. Mims, who were themselves devoted and active Christian workers in the Baptist Church at Utica.

Mrs. Fisher was converted in her teen age; was graduated from Hillman College, at Clinton, Miss., and for several years taught in that institution, resigning her position there to marry Mr. N. B. Fisher. Five children were born of this union, four of whom are now living. Her husband preceded her to the heavenly realms just a few years ago.

For five years, the writer was her pastor, therefore in position to make a few statements concerning her noble life.

For more than twenty years, she and Mr. Fisher lived at Reganton, Claiborne County, Miss., where through her efforts, a Baptist Church was organized, and mainly through her untiring efficiency as leader, this church grew and became the mightiest factor for good in that community. It was this church that I served for five years while Mrs. Fisher was such an active worker. She was a gifted musician, serv-

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Roberts,
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ing as church organist from early
girlhood until she became too feeble
to continue the work. She was one
of the best Sunday School workers
that any church ever had, also a
leader of women, for she was at the
head of the W. M. U. in her church
for years.

Surely one of God's princesses has
gone to the heavenly realms to reap
her wonderful reward.

We bow our heads in submission
to His divine will, for we realize
that while we suffer in the loss of
our dear Christian friend, that she
is mingling her tuneful voice with
the sweet and mellow harmonies of
the harp of a thousand strings, in
a great angelic band that swells the
grand chorus before the throne of
God.

Her character was pure and spot-
less; her reward is great. Blessed
be the memory of such women.

May our Heavenly Father richly
give to the bereaved loved ones a
double portion of her spirit and His
Spirit in these sad hours.

—W. E. Farr,
Grenada, Miss.

ACTS 6:1-7.

The church had had hinderances
from without and had overcome
them. It had proved its mastery in
the world over affairs of men's re-
lation to God and had put to naught
—quite largely—the ideas of gods
and idols. There was now an inter-
nal affair to be handled. The lead-
ership of the small beginning was
being outgrown by the large num-
bers that were coming into its
bounds, or membership. There were
now native-born and alien-born Jews
in its membership. Friction was
arising. It was becoming somewhat
like a physical body with some or-
gans being neglected. It had ap-
proached an acute stage. There was
soreness in its parts. We may il-
lustrate this. A negro had need to
consult a doctor. An examination
was made and the negro was told
that his salivary glands were closed,
and that he had a torpid liver and
an ulcerated stomach. He was given
a prescription and sent to a phar-
macist. The negro was walking very
slowly and carefully along the street
when an acquaintance overtook him
and slapping him on the shoulders
asked, "What's the matter old-man?"
The Negro very much frightened re-
plied: "Ise jest seen a Doctor and he
sez my salvation glands are closed,
Ise got an ugly rated stomach, and
das a torpedo on my liver, and please
don't youse jar me nomo'."

The trouble with the negro is that
there had been a misunderstanding.
If we were to say that this early
church had become ulcerated, it was
because proper functioning had
ceased, and a misunderstanding had
occurred.

There were wrong doings in this
early church, and there are some
who want to say the disturbance was
threatening because the wrong-doing
was not accidental, but planned. The
murmuring of the foreign-born Jews
arose against their home-born breth-
ren because of an ugly fact—widows
were left to suffer, and widows only
of alien birth. There was no justi-

fication to this wrong-doing. It
seems to have been deliberate be-
cause all of the neglected were of
one class. Can the trouble be re-
moved? That was the question
then, and that is the question today
when trouble arises.

Luke, the historian, desires that
all men see that the church itself
had power to recover the ulcer that
menaced its life. The apostles do
not exercise authority in settling
the question. They throw the mat-
ter upon the church, even though it
is in a disturbed and disquieted state,
seemingly about to be disrupted.

There is needed in the church two
things, a better spirit and a better
organization. When these two are
had peace will return. The apostles
suggest that seven men be appoint-
ed, but refuse to have anything fur-
ther to do in the case, except to
confirm the church's election of its
almoners. The apostles knew that
their sphere of activity was to "give
themselves continually to prayer and
to the ministry of the word." Let
the church do its own work, seems
to have been their motto.

In the selecting of the seven al-
moners there were three qualifica-
tions to be observed. First, "of
honest report;" second, "full of the
Holy Spirit;" third, "full of wisdom"
That these qualifications should be
given implies two things. First,
the church was old enough to have
afforded time for the growth of in-
dividual reputation; second, such
growth was not general in the
church.

The early church was not a soci-
ety, nor was it a business institution.
The social and business standing of
the seven to be chosen was not con-
sidered. "Honest report," or a good
reputation, would inspire confidence.
The new men placed over the alms-
giving would not be suspected of
partiality. Their rich possessions
of the Holy Spirit would make them
honest and energetic. Their Wis-
dom would teach them ways and
means to execute their very diffi-
cult office.

The problem was solved. The
wisdom of the apostle's course com-
mended itself to the church. The
seven were elected, and set apart
for their work. The church is a
unit again. The trouble is gone.
The work is prosperous beyond its
former attainment. "The word of
the Lord spread; . . . the number of
the disciples . . . increased exceed-
ingly, . . . a large number of priests
became obedient to the faith." We
have no previous record of the sac-
erdotal class being converted. The
church has shown itself able to sub-
due its internal strife, and they are
attracted to it along with many oth-
ers.

J. H. GUNN,

MODERN SOCIETY

Things are not what they were
some fifty years ago when it comes
to the social part of life. In those
good old days when young people
came together in a social way, in
town or community, for the good
they might render in a social way.
They all had a good time together
until nine or nine thirty o'clock,

then they departed to their homes
or places of abode, and had a good
night's rest and were able to rise
on the usual time the next morning
and do an honest day's work.

The condition of the social world
has changed, and the young people
are turned loose in a Ford Car, or
some other kind, they go on long
joy rides and you see them parked
along the highways any time from
six o'clock in the evening until two
or three in the morning. The Father
and Mother who care any thing
about their children are lying in
bed at home spending sleepless
hours wondering why their girl or
boy has not returned home. When
they arrive and are questioned as
to where they have been, they re-
ply, "Oh, we had a flat tire" or, "Oh,
the engine went dead and we had
to wait for some help for two or
three hours." I am confident that
the engine went dead but went dead
on purpose, and only refused to go
when the gas was cut off and the
lights were put out so the human
eye could not behold the conse-
quence. But alas; the all seeing eye
of the Great Creator of the uni-
verse was looking on.

Then too; the styles of dressing
is at variance with conditions that
existed long ago. At this day and
time, the bloomers are too short
and the hose are not long enough
to meet the bloomers and the dress
is too short to cover the space be-
tween the two. If we should go to
Africa or some of the Islands of
the South Seas among people who

are not civilized, one might expect
to see such conditions and could
sympathize with the ignorant who
have never been taught along so-
cial lines of life. We can see no
excuse for such in a great civilized
and enlightened country like this of
ours. Only that the social condi-
tions are on a downward turn, and
if no check comes, the thing I see
is that many will weep and regret
the folly of their ways. Fathers
and Mothers will come to disgrace
and regret that they had children
born to them to bring such a curse
on their name.

Then there are Universities, Col-

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Don't Try to Hide These Ugly Spots;
Othine Will Remove Them Quickly
and Easily

This preparation is so successful in re-
moving freckles and giving a clear, beauti-
ful complexion. It is sold by all drug
and department stores with a guarantee
to refund the money if it fails.

Don't try to hide your freckles or waste
time on lemon juice or cucumber; get an
ounce of Othine and remove them. Even
the first few applications should show a
wonderful improvement, some of the
lighter freckles vanishing entirely.

Be sure to ask for Othine—double
strength; it is this that is sold on money-
back guarantee.

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or whole time representing one of the best
monumental firms in the South. Complete
equipment furnished. Fill out coupon and
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makes real the historic characters, and presents a graphic picture
enlivened by robbery, war, romance and devotion.

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JACKSON, MISS.

leges, and Schools where Character and Principals should be prominent subjects that should be instilled in the boy or girl who attends them, and who comes from their doors into the world to make high class ladies and gentlemen who are supposed to shoulder the responsibilities of our Great Republic. They are not trained along social lines as they should be, the parties and social events that are given in these institutions where the sexes are allowed to mix, these parties last some times until early morning with the rooms full of smoke from the cigarettes and the lights are dim. If one could see through and observe conditions with me, I am sure their modesty would be shocked.

Then the greatest evils of the Modern Society is the dance that is given by the so-called Four Hundred school clubs of our country. They begin somewhere between 9 and 10 o'clock and last until daylight the next day. Young men and girls come from all parts of the country in automobiles and in that automobile if inspection was made, you would find any where from one half pint to one quart of Blind Tiger Whiskey. If you will notice between the dances boys and girls visiting these cars, and if they don't take a little ride you find them sitting on the seats where it looks like they are crowded for room, in other words it only takes about 12 inches for two to sit on; this goes on until early morning, by that time the condition of the mind had been deper until it makes no difference and they will do anything, and things happen that no generation in the past has ever participated in.

These are the social conditions that lie out before us at the present time. Will we not stop and think seriously on the consequences and try by words and deeds to improve these conditions and make the world safe for this and the future generation?

Yours for a better Social Life.

THE BROKEN VOW (Jennie N. Standifer.)

When Donald Burford was sixteen he was converted, joined the church, and declared that he was called to preach the Gospel. But his education was limited, and his parents were poor. He might have

worked his way through college in time, and prepared to answer the call, but false pride and lack of energy prevented. He waited for something to turn up. While waiting he worked on his father's farm and then in the Chancery clerk's office. He went with the gay, worldly crowd, and only attended church services occasionally. Gradually, as years passed, the impression that he must preach the Gospel became less forceful. He put it out of his thoughts as much as possible, and studied law in the office of a successful attorney. He was admitted to the bar and was fairly successful in the practice of his profession.

Years went by and he married a thoughtless young girl, who ere long became a consistent, consecrated Christian. Occasionally she heard her husband's friends speak of his call to preach, but when questioned he insisted that he had no money for preparation for the ministry. But he taught a Sunday school class successfully, and gave generously when he happened to have the money.

A son was born to the Burfords. He grew into a handsome, manly boy, and was the pride of his father's heart.

"He shall have all the advantages I was denied," the adoring father would say. "Some day he will be a silver tongued orator and a man of prominence."

There were also friends who predicted for Donald Junior a wonderful future, but soon after the boy's tenth birthday he was taken violently ill. For days he was unconscious, and the doctors in attendance gave no hope for his recovery. The mother was resigned, but the father kept crying out: "I cannot give him up! I cannot—I cannot!"

One morning kneeling by his boy's bedside the strong man sobbed: "Spare my child, Lord! Spare his life, and I will give my life to preach the Gospel! I will not refuse to obey the call any longer."

Shortly there came a change for the better. Gradually the child's fever left him, and he regained health and strength. But he became wayward, disobedient, and hard to control.

Still Donald Burford continued to practice law. Two years after his son was so near death, the attorney was engaged on numbers of impor-

tant cases, with the prospect of many thousands of dollars in fees.

"We need money," he told his wife when she urged him to keep his vow to the Lord and prepare for the ministry.

One Spring afternoon two years later, lawyer Burford returned from the court house complaining of a severe headache. A doctor was called, and administered a hypodermic of morphine. The headache returned next day, and continued to return for weeks. So did the doctor with the hypodermic needle.

With the coming of warm weather the sick man was advised to go to Colorado, and spend the summer in the west. He returned to his home in Tennessee in the early Autumn but little benefitted by the change of climate. With the coming of cool weather he lost his voice, and a chronic cough developed. He was sent to Florida for the winter, but grew rapidly worse. In May he was brought home, but lingered only a few weeks. No physician had ever successfully diagnosed his case, but he had become a confirmed morphine dope, and had no desire to live.

"He was a good man, and should have been a preacher," said friends regretfully, after the funeral.

"Yes," replied an old man who had known Donald Burford from boyhood, "He ought to have preached, but he rejected the call and then broke his vow. And the Lord smote him, as He has many other good men who went their own way despite calls and warnings. The sad part is that Burford's son is going to the bad, and his worn out little mother cannot control him. However, she is a devout Christian, and the Father in his own time and

His own way will not fail to answer the prayer of faith."

Pat and Mike were having a conversation. Pat told Mike to catch him when he jumped from a certain building. Mike told Pat he would, so Pat prepared to jump from the building.

The next day Mike visited the hospital where Pat was. When Pat asked why he didn't catch him, Mike replied: "I was waitin' fer yez to bounce!"—Exchange.

"Revival Gems Number Two" contains many old favorites, commonly known as the "Moody and Sankey hymns". Only ten cents per copy. Fully orchestrated for 14 instruments. See ad on page 11 of this issue.



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The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital. Large Swimming Pool. No extra charge for Physical Instructions. Champion Basket Ball Team. High grade departments in Piano, Voice, Violin, Public School Music, Expression, Art, Domestic Science, Secretarial Courses.

Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State Colleges. Health Percentage very High.

Summer School open to men and women, beginning May 30th, and ending August 11th. College Students may get credit for one-third of year's work. Teachers in Secondary Schools may renew licenses by attendance for six weeks, getting college credit for some work.

Write for Bulletin and beautiful View Book to,

J. L. JOHNSON, President,
Hattiesburg, Miss.